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THE RITES AND RITUAL OF EPISCOPAL METHODISM

THE RITES AND RITUAL OF EPISCOPAL METHODISM

WITH PARTICULAR REFERENCE TO THE RITUALS OF THE METHODIST EPISCOPAL CHURCH AND THE METHODIST EPISCOPAL CHURCH, SOUTH, RESPECTIVELY

BY

NOLAN B. HARMON, JR., M.A.

OF THE BALTIMORE CONFERENCE
M. E. CHURCH, SOUTH

DISCARD

". . . *YE CONSCIENCES, MURMURING FAITHS UNDER FORMS.*"—LANIER.

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To

MY FATHER

REVEREND NOLAN B. HARMON

OF THE MISSISSIPPI CONFERENCE
METHODIST EPISCOPAL CHURCH, SOUTH

BY WHOSE INVARIABLE EXAMPLE
AS A LEADER OF PUBLIC WORSHIP
I WAS SURELY AND CONSISTENTLY TAUGHT
THAT DECENCY WITH A DUE FORMALITY
IN THE ORDERED RITES OF THE CHURCH
IS IN NO WISE INCOMPATIBLE
WITH THE VITAL PIETY
OF METHODISM

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PREFACE

It is the purpose of this book to set forth the history, evolution, and meaning of the more ancient forms of worship appearing under the head of "Ritual" in the Disciplines of the two great branches of Episcopal Methodism in the United States—the Methodist Episcopal Church and the Methodist Episcopal Church, South. Many of our Methodist preachers know very little as to the meaning and significance of the various rites, readings, and prayers which they are called upon to use at every Communion Service, Baptism, Marriage, Burial, etc. Rev. Thomas O. Summers, D.D., it is true, published a Commentary on the Ritual of the Methodist Episcopal Church, South, in 1874; and Rev. R. J. Cooke, D.D. (later Bishop), a history of the Ritual of the Methodist Episcopal Church in 1900. However, Dr. Summers' work is confessedly a commentary on the Scripture employed in the Ritual; while Bishop Cooke's work is a history of the Book of Common Prayer of the Church of England down to the time of Wesley, plus a brief commentary on salient parts of the Ritual in the Methodist Episcopal Church. While these books have been invaluable to us as indicating the Methodist consciousness in the interpretation of parts of the Ritual, neither one has shown the various changes in the Forms as we now have them either in Prayer Book or Ritual. It is our purpose to indicate clearly by a system of parallel columns every change which has been made in the ancient Forms from their origin to the present. Such a method is absolutely necessary, we believe, to a proper comprehension of these Offices, for they are to be best understood now not only by what they *are*, but what they *were*. Matter long ago rejected from these Forms ofttimes speaks louder than what has been retained. Under our arrangement it will be possible to observe not only the best-attested sources of these Offices, but every addition, deletion, substitution, or change whatever that has occurred in them from the first Prayer Book to the last Discipline. This we have been able to do by reproducing in parallel columns the successive texts of the various Offices shown. As the utmost care has been taken in such reprint or reproduction even to letter and point, we feel that we have been able to make the Forms act as their own historian. For the sources and texts of the English Book of Common Prayer, we are indebted to Canon F. E. Brightman, Magdalen College, Oxford, through whose courteous permission we have been able to extract from his masterly "English Rite" (Rivingtons, 1915) such material as we needed to reproduce the ancient Offices. The compilation and accuracy of the Methodist texts (including Wesley's), together with the Analyses and Notes, are of course the author's own work, which must commend itself on its merits.

It was at first the intention of the author to make a study of all the Forms in both Methodist Episcopal Rituals, rather than to confine himself to the eight ancient Offices common to both. But this idea was abandoned when it was seen that it would entail an enormous amount of additional labor, and that too upon Forms that have not become so firmly fixed in the consciousness of the respective Methodist Episcopal Churches as have the more catholic ancient Forms. The later Offices, such as for the dedication of houses of worship, the laying of cornerstones, reception of members, ordination of deaconesses, etc., seem to be the individual expression of each of the Churches creating them, and it would be impossible to compare these later Forms as they are in the Ritual of one of the Methodist Episcopal Churches with the corresponding Forms in the Ritual of the other Church—as we have been able to do in the case of the ancient Forms common to both. These recent Forms, added to Methodist Episcopal Rituals since the middle of the last century (1864, M.E.; 1866, M. E. C., S.), it must be candidly stated, impress one as temporary and without exception as much inferior to the solemn grandeur of the ancient Forms[1] transmitted to us by Wesley—which Forms are not only catholic in origin, but are in common use now by both Methodist Episcopal Churches.

Our treatment of the Ritual was made more difficult, and at the same time more interesting, by the fact that such a study must deal not only with the past, or the historic origin and transmission of the Forms, but with the present, that is, the everyday use of the Offices by our present ministry. In fact, the temptation was felt by the author to dip into the future as well, since no man can tell what a day or a General Conference by majority vote may bring forth. However, it is the part of wisdom to record only what has been done, and we do not undertake to predicate a future Ritual for the future Church—or will it be Churches? Be it remembered, at any rate, that these Forms are not dead, nor will they be so long as Rites and ceremonies are needed by the Church. However, it is of past history and present use alone that we shall treat in studying these eight Forms, or from the historical and liturgical standpoint.

Without discussing deeply the Faith-Form complex (that is, all outward rites, sacraments, symbols, forms, etc., as related to the spirit or faith originating or energizing them), let it be said that our Ritual, as any other outward expression of an inward spirit, is to be observed in this work as

[1]Throughout this work the words, *Form* or *Forms*, *Office*, *Communion*, *Baptism*, *Marriage*, *Burial*, *Ordinal*, *Ordination*, etc., are capitalized when referring to the sacramental or general ceremonial aspect of such term, but spelled with a lower case letter when referring to the temporary or particular, as: Article XVI. ". . . have not the like nature of *Baptism* and the Lord's Supper"; but Article XVII., ". . . The *baptism* of young children is to be retained in the Church"; or, "The 'wedding' or 'ring ceremony' in Marriage was a *form* that Mr. Wesley did not retain in his Office for the solemnization of Matrimony."

an index or exponent of faith. The Ritual itself of course serves a useful end, and in fact has survived in Methodism only for the very utilitarian reason that it fills a need—it is a tool the Church uses. We intend indeed to observe the Ritual from this utilitarian side, and add such liturgical notes and approved suggestions as may help toward a better understanding and use of the Offices incorporated in it—but we wish to go deeper than mere liturgics. These Forms are something more than a *modus operandi*. Examining them in their long history, he who has eyes to see will become aware of the fact that behind alteration, revision, and surrevision there has ever been a quickening spirit. Not for utilitarian reasons only should we care for the Ritual, but for the more noble purpose of discovering the faith that first wrought the form and then remained energizing and shaping it to express itself. The search for the faith behind the form then has been our prime motive in this work. The problem stated would be: Given the *form*, find the *faith;* and a corollary to this proposition: Given the *change in form*, discover the *change in faith*. As we are able to get an accurate and comparative display of the Forms and their changes—a matter of typography and proof-reading—we feel that we are in position to go deeper and seek for the underlying principles which have vitalized and energized such Forms. This display of underlying principles will constitute a large part of our work.

The Ritual has occupied a curious position in Methodism, due mainly to the two views which may be taken of it, as above hinted. On the one side, it may be looked at as an objective embodiment of certain doctrines most surely believed among us. In such view it rises to a point where it may be esteemed almost a *regula fidei*—a standard of religion. It may be said regarding such view, however, that the Ritual as such has never been *officially* recognized as a standard of faith. On the other hand, it may be—and certainly has been since 1808—taken in the polity of the Church simply as a temporary expression of the Church's purposes along certain lines. It has been a "tool," as we express it, to be treated as tools sometimes are, as of very much less importance than the least bit of work they are called on to do. We shall have occasion later to discuss more fully this matter.

However, even though this latter view be maintained, let the Ritual at least be respected as a revered thing. Men have died to maintain some of the phraseology in these short Forms. Men will still die if need be for the faith expressed therein. Let no impious person ever glibly recite any part of these services. Let no Conference ever put this book in the hands of one who will treat it slightingly. Slovenliness in act, word, or speech ill becometh a minister of God. Let formal expressions become so hallowed through the strength of the indwelling faith that not a dead form but a quickening spirit shall be felt. Freedom in religion or anywhere else does

not imply license. We Methodists are not bound to any form of worship, but where we have hallowed and sacred expressions that were good for our fathers, it is well that we too should use them.

For we shall go a long way back in Christian history to locate the origin of some of these Forms—into old Latin "Uses," into ancient Greek Liturgies, into the New Testament itself. We shall see the Forms take shape eventually in the plain language of the Mother tongue in old England in a time of times. We shall see the Puritan bring his strong intellect and fiery zeal to bear against them, see them bend slightly under the pressure and then stiffen and hold firm. We shall see John Wesley take his pen in hand and, striking rapidly through them, "abridge" them and send them to America in another time of times. We shall see Coke and Asbury revise them, and at last give them into the hands of the General Conference, to further revise and surrevise them as years pass. And we shall turn to the back of our own Discipline in these latter days and find these same Forms still remaining, considerably changed, but retaining yet much of the plain old English of the First Prayer Book of His Majesty Edward VI., by the Grace of God, King of England, etc.

The writer loves the Forms whose history is herein traced. These ancient and hallowed Offices seem to have caught the essence of the highest spirituality. By them his fathers were baptized, his parents married, his ancestors buried. Through them Methodism set him apart for the office and work of a minister in the Church of God; under their direction he and his Church receive the Sacrament. They are sacred; let us use them sacredly. They became a means of grace to our Fathers, and these same Fathers were certainly not the members of a formal fellowship. If any other people have an expression of devotion which pleases them better, well and good—but the people called Methodists in these latter days will do well to cleave to the ancient language and usage of their Fathers. Let us not be too eager to add to or subtract from the words of our Ritual, brethren, but let us reverently follow it.

. . . . . .

The author wishes to express his thanks to Rev. Forrest J. Prettyman, D.D., sometime Chaplain of the United States Senate, now of the Western North Carolina Conference, Methodist Episcopal Church, South, for the original suggestion that such a work as the following would fill a need in Methodism. We are indebted beyond measure to Rev. F. E. Brightman, D.D., Magdalen College, Oxford, and to his publishers, the Messrs. Rivingtons, London, for their kind and courteous permission allowing the author to draw upon Dr. Brightman's "English Rite" for such materials as were needed in reproducing the sources of the First Prayer Book, and the text of the last Prayer Book. Thanks also are due to Rev. Millard F. Minnick, of the Protestant Episcopal Diocese of Washington, D. C., Rev. Albert Osborne

and Rev. J. E. Fort, of the Methodist Episcopal Church, and Bishop Collins Denny, of the Methodist Episcopal Church, South, for the use of books and Disciplines in furtherance of the work hereafter set forth. Bishop Denny, in addition to putting his perfect collection of Sunday Service books and Disciplines at the disposal of the writer, aided the work by certain helpful suggestions and criticisms. For the opportunity to refer to the collection of Sunday Service books and Disciplines (the Emory collection) in the library of Drew Theological Seminary we are indebted to Miss Josephine McK. Stults, Assistant Librarian at Drew, who also aided the writer much by furnishing data on certain minor points in connection with past revisions.

The author has drawn heavily upon the commentary of Bishop Richard J. Cooke of the Methodist Episcopal Church, as found in his "History of the Ritual," and wishes to express his personal appreciation for the good will and encouragement shown him in his own work by Bishop Cooke. Last but not least, mention must be made of the encouragement and great assistance given to the author by his wife, not only as critic, but as colaborer in the task.

N. B. H., Jr.

Rockville, Md., April, 1925.

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HISTORICAL

CHAPTER I

THE PRAYER BOOK

In 1521 Martin Luther, standing before the Emperor at the Diet of Worms, said: *Hie bin ich*—which in plain English means, "Here I am." And then, "God helping me, I can do no other." This, says Lindsay—and not the beginning of printing, nor the invention of gunpowder, nor the discovery of America—was the end of the Dark Ages. This standing up of one man in the name of conscience against Pope, Emperor, Europe, *et al.*, meant that the old order had passed and that henceforth the mind of the individual was to be the arbiter of values in religion. This stand of a hitherto unknown German monk became the nucleus of a fast crystallizing power, in its wider aspects called Nationality—a comprehensive, all-embracing power before which Popes and Prelates, Kings and Holy Roman Empires were to pass away as do the clouds.

This was 1521 in Germany. In 1526 there came to England concealed under hay in certain ships a translation of the New Testament in English done by William Tyndale somewhere in the Netherlands. In 1529 the King of England met young Dr. Thomas Cranmer, and commissioned him shortly thereafter to get a divorce, if possible, between himself and his Queen. In 1530, on the Continent again and at Augsburg, was issued the famous Confession of Protestantism. In 1534 Luther got out his German Bible; in that same year the Parliament of England passed the Act of Supremacy, by which the Church *in* England was cut off *en bloc* from the Church *of* Rome. In 1535 Miles Coverdale printed his Bible in English. This was followed in 1537 by the "Bishop's Book," containing an exposition of the Creed, the Sacraments, Ten Commandments, and Lord's Prayer—a compilation by a commission of bishops and ministers issued in an endeavor to explain less confusedly the general confusion. In 1539 Thomas Cranmer, with the King's sanction, issued "The Great Bible," which became the authoritative version of the Scriptures in English in 1541, and remained so until King James's time. In 1543 a committee was appointed to revise the service books of the Church—in line, of course, with changing ideas. On January 2, 1543, Henry VIII. of England passed away, saying, according to Foxe: "Yet is the mercy of Christ able to pardon all my sins, though they were greater than they be"—which showed a much better grasp of Christian theology then than that which earned for him that most strange title: "Defensor fidei." These are by no means all, nor are they perhaps the most important steps in the English Reformation; but the above events will act as a chain of points for a historical orientation.

At the conclusion of Henry's life and reign, the Kingdom of England stood in the very peculiar situation of believing and maintaining practically all the forms and beliefs of the Roman Catholic Church, and enforcing upon all the people at the same time an oath of allegiance to the excommunicate Henry as head of the Church. The kingdom was not Protestant, neither was it Roman Catholic. The Church in England, keeping its former organization and forms, was simply broken off *en bloc* from Rome. The services were still conducted in Latin; the Bible was read in the vernacular in some churches, in Latin in others. As an end to this chaotic state of affairs the English Book of Common Prayer came into being; and although composed of many elements, such was the heat of the time that it became wrought into a compact whole—the nucleus and the covenant of English Protestantism.

Until the Prayer Book appeared, the service books of the Church were in the utmost confusion. There is authority for the statement that for a thousand years of Church history there was no one book that contained the entire service of the Mass. The Canon of the Mass was in one book and the Introit and post-Communion services in another. It will however be sufficient for our study here to state that in the medieval English Church there were five chief service books, all of course in Latin with rubrics in red.[1] These were the Breviary, the Missal, the Manual, the Pontifical, and the Primers. These are strange names in a Methodist history and we shall explain all of them and dismiss those that we shall not need.

The *Breviary* was an abridgment (*breviarium*, hence the name) of the daily services of the Church. As the Church of England and the Protestant Episcopal Church in America have a calendar of Daily Services, the Breviary is vastly important to them, and we find a great many historians of the Prayer Book examining diligently the ancient Breviaries as sources of a great part of their Liturgy. But since Methodism has no daily offices, and we cannot go into the Sunday Service of Mr. Wesley further than the forms which we retain from it, we dismiss from this history the Breviary.

The *Missal* was the Mass book, for the various days in the year. From the Sarum Missal came most of our Collects, Epistles, and Gospels for our Communion Service and for the other Offices where Communion was arranged for in our Ritual. (See especially the Ordinal.)

The *Manual*, or handbook, or *Ritual*, *was* the Ritual—"Occasional offices which could be administered by a priest: Baptism, Matrimony, Visitation of the Sick, Churching of Women, Burial, etc." We shall confine ourselves largely to this, as these services are of course the ones in

[1]The rubrics are the printed directions in each service book separate from the text of the service. In our Ritual they are printed in smaller type than the rest of the text, and so in the Prayer Book. In former times they were written in red ink—hence called "rubrics."

which we are interested. In England the Manual of Sarum, as we shall show, was the chief source of our Offices.

The *Pontifical* contained those occasional offices which could be administered by a bishop only (from *pontifex?* or was it from *pompifex*, a "conductor of solemn processionals"?). This contained, among other things, Confirmation and Ordination. The Pontifical will be the book to look to for sources when we take up our Ordinal, or Forms of Ordination.

The *Primers* were simply manuals of devotion and elementary religious instruction. We are not interested in these at all.

Now these five service books as they were in Medieval England were not all uniform, but varied according to different places and usages. It will thus be understood that with the coming of the Reformation, and its consequent confusion, there was general need for an authoritative issue of a general "Use." With such a number of books and with many different Uses, with some of the clergy reformed and some intensely Romish, with the cup denied to the laity in some churches and tendered them in others, something had to be done—and the first and prime matter was of course in relation to the Mass.

It appears that Henry VIII. late in life, by his own recommendation, had suggested that the Mass should be turned into a Communion Service in English and printed as a general Office. The evidence points to the fact that he asked Cranmer to do this. At any rate it would naturally fall to the lot of the bishops to draw up some form for the Rite. Not until 1547, however, did a commission set to work upon the task. Be it noted that this was the Communion Service alone; and although the Prayer Book of the next year incorporated this service, we must not confuse these two separate works.

Amid all the vicissitudes of the English Reformation, from the moment of Henry's first impatience with Rome until the blood of the martyrs under Mary became the seed of as intense a Protestantism as Europe can boast, there is one churchly figure who in character and work typified the English Reformation—Thomas Cranmer. Born at Aslacton, Nottinghamshire, July 2, 1489, he became a Priest and Doctor in 1523. He met Henry in 1529, as stated, and was by him commissioned to prepare a work on divorce which should show Henry's marriage to Catherine, his brother's wife, as null and void. Cranmer undertook the task and ever after stood high in the King's favor. His consecration to the highest ecclesiastical office in the kingdom, the Archbishopric of Canterbury, came in 1533. From then until his downfall and death under Mary, Cranmer was the outstanding ecclesiastic in the kingdom. Although the English Book of Common Prayer has had many historians, and all these set forth many sources and "traces" indicating the work of other men, at one point all agree—that to all intents and purposes Thomas Cranmer

gave us the Book of Common Prayer and the Thirty-Nine Articles of English Faith.

His characteristics were not all admirable. He was pliant and compromising to the point of weakness, and would be termed a "trimmer" today. Yet history makes no mistake in agreeing that he was a man for his time. A less flexible prelate would have come in conflict with Henry and gone the way of Wolsey and Cromwell. A less scholarly or well-read man could not have wrought together the doctrinal content of the Reformation for an English Liturgy,[2] and sifting out the chaff from the wheat left us the rich presentation that Cranmer gave us. He was a courtier who could keep his head—literally! a Churchman who knew Church and doctrine; a writer who could put into plain yet strong English the ancient norm of Christian thought and devotion. He was a statesman who could combine the every-man-for-himself spirit of Protestantism with the intensely national spirit of Britain. It was indeed providential that in this time of times Thomas Cranmer was in charge. Had he been Luther or John Knox, his head doubtless would have rolled off the block; had he been Zwingli or Melanchthon, the common-sense, stolid English would never have understood his metaphysical speculations, nor could he have made them. It took a peculiar type to manage Henry, and at the same time debate, as he did, the merits of the Prayer Book before the House of Lords. One less gifted would have failed. Any attempt to reform the Church of England along the line of that of Scotland "would have been trampled out in a week," as DeMaus says, and could only have produced a reaction in favor of Rome.

We have said that Cranmer typified the English Reformation. In his own case, as in that of his nation, the Reform ideas moved slowly. It is a moot point as to how or when Thomas Cranmer discarded transubsubstantiation—that crux of the Reformation. Within the English nation itself it must be noted that the Reformation had a character all its own. On the Continent it was a comparatively private matter having to do with subjective things, as faiths, doctrines, beliefs; in England it was a national matter, having to do with objective things, as Kings, Parliamentary acts, Convocations, Bibles, and Prayer Books. On the Continent it came from the people; among whom the leaven had been working and with whom the great ideas of Justification by Faith, the Priesthood of All Believers, etc., had long been gathering increasing strength; in England it came from King and Parliament, not pressed at first by theological distinctions, but by the very practical wish to be unhindered by the Papal power. For these reasons we may understand better the gradual nature of the change in England—a change which finally crystallized and came to a comparative pause in a book which literally seems to have caught the soul of the de-

[2]A general term for the whole Prayer Book.

votional life of Britain—the Common Prayer. "And though the main of it was compiled considerably more than two hundred years ago," says Wesley, "yet is the language of it not only pure, but strong and elegant in the highest degree."

The influence of the English Bible was of course immense in making clear a path for the Prayer Book. When that Bible was finally permitted to be circulated and read, it was impossible that Romish control should be unbroken. That this Bible should be read consistently in public worship was given in the preface of the Prayer Book as one of the reasons for its coming into being.

We have left a Commission working in 1547 in an effort to change the Mass into a Communion service in English instead of a Mass in Latin. This was naturally the most important and needful change—likewise the crucial change as far as the Reformation went. Indeed it sometimes appears that the new meaning (or old meaning?) of the Lord's Supper *was* the Reformation. At any rate we can go no further into this history of the Prayer Book without striking the question of the Eucharist, its language and meaning, if not its content and history. We have reserved this question for more concise discussion in our article on the Lord's Supper, but suffice it to say here that in its broader aspects it was simply the question as to the sacrificial versus the memorial value of the act—or more simply still, transubstantiation. Granted the sacrificial character of the Mass, that the priest has the power to offer Christ's body for the quick and the dead when and where he pleases—and there is no use to higgle over his powers in Baptism, Confession, Marriage, Orders, or any kind or form of service. There will be no priesthood of all believers, there will be no justification by faith in such a belief, but justification only as the priest sees fit to offer Christ's body unto God for the justification of some one living or dead. Granted, on the other hand, the memorial value of the Supper, and the whole scheme of a mediatorial priesthood falls, and with it the dominance of the priest in all other services and offices of the Church. Man and God are left with none between them—save our One Mediator and Redeemer.

Just how far Cranmer, who headed the Commission of 1547, or the others supporting his views, including Ridley, Holbeach of Lincoln, Barlow, Cox, and Taylor,[3] were prepared to go in breaking completely with the Romish idea of the Mass we do not know. The men mentioned above were the progressive spirits of the time and largely supported Cranmer. That there was opposition to reform principles we know. Gasquet and Bishop, two Roman Catholic writers (Pollard, p. 205), say that this English Communion Service seems to be the result of two different intentions, as if two minds were at work. This is perhaps a well-founded

[3] So Pollard, "Life of Cranmer," 205; for Ridley's part see DeMaus, "Life of Ridley."

criticism. Certainly for every advance in thought there was a battle. Exactly where Cranmer stood we do not know. In 1550 defending the Prayer Book against Gardiner, an arch-Romanist, we find him maintaining that the Real Presence of the Lord was not recognized in the First Prayer Book. (Pollard.) Yet he is also quoted as denying the Zwinglian view that the bread and wine were tokens: "They be no vain or bare tokens, for a token is that which betokeneth and giveth nothing. But in the due administration of the Sacraments, God is present, working with his word and Sacrament." Cranmer did object to the word "oblation" in the service, but was outvoted by the majority on that point and on other points. Bonner, another Romanist, said, "Heresy was in the Book," because the elements were called "bread" and "wine." The resulting service, printed in March, 1548, was indeed a compromise in which both sides could find what they sought.

This was an English Communion Service—not the Prayer Book. It was, however, incorporated in the Prayer Book printed the next year and is much confused with it in the loose chronicles of those times. Following hard upon this Communion Service, and indeed its path made clearer by it, came the further work of getting out an authoritative Use for all the Offices of the Church. This was issued in 1549. It will be remembered that the Communion in English was printed in 1548.

The labor on the First Prayer Book itself is usually supposed to have been done by a body of bishops called the Windsor Commission, which met and continued its labors through 1548 into 1549. The names are variously given by historians, but it is thought that confusion between the body which prepared the Communion Service in English and this commission is responsible for this. Pollard is authority for the statement that there is no authoritative list of members of this committee and that there is no trace of a "commission." Some persons were undoubtedly on both the Communion and Common Prayer committees—Cranmer of course, and indeed the other leaders of the Church. Our Bishop Cooke, quoting Burnet, gives the list as: The two Archbishops (Canterbury and York), the Bishops of London, Durham, Worcester, Norwich, St. Asaph, Salisbury, Coventry, Carlisle, Bristol, St. David's, Ely, Lincoln, Chichester, Hereford, Westminster and Rochester, together with Drs. Cox, May, Taylor, Haynes, Robertson, and Redmayn. Many of these were undoubtedly on both Communion Service and Common Prayer committees. Cranmer as the chief Metropolitan and dominant force was of course the natural leader. At that date in England, the clergy of the two Metropolitan Sees of Canterbury and York met at stated times in what is referred to in ecclesiastical history as Convocation—having undefined but very great powers in many temporal as well as churchly affairs. In Convocation also Cranmer was the chief force.

The Communion Service in English having been finished, the same—or largely the same—commission pushed ahead the work of revising and turning into an authoritative Use in English all the services of the Church. On the conclusion of the work in the autumn of 1548 the Liturgy was presented to Convocation, by the majority of whose members it was approved. Then the work went to Parliament in November and the discussion of the proposed book was at once taken up. The Commons gave assent at once, but in the House of Lords the debate waxed warm. "The House of Lords was converted for some days into a debating school where the most mysterious points in theology were discussed with such zeal and learning that the members of the House of Commons came in crowds to listen"[4]—another demonstration of the fact that in all ages every person, trained or untrained, has felt himself competent to settle any or all theological questions, *ipse dico* being the chief argument. Bonner and Tunstal were leaders of the opposition to the new Liturgy, while Cranmer of course was the champion of the Reformers. "The man whom the Romish party had been accustomed to traduce as one 'ignorant of Theology and only conversant with matters of government' they found now to possess great learning and skill in debate." Finally, with some slight changes, the Book passed the Peers, was returned to the Commons and passed on January 21, 1549. It received royal assent in March and was printed on March 7 of that year. Other editions came out in May, June, and July. It presented itself to the world under the title: "The Booke of Common Praier and Administration of the Sacramentes, and Other Rites and Ceremonies of the Churche after the Use of the Churche of Englande." It is quite often referred to as the "First Prayer Book of Edward the Sixth," or, more commonly still, as the "First Prayer Book."

Historians by the score have wrought over the sources of this Prayer Book. Phrases and expressions and paragraphs of the Prayer Book have been traced back to ancient Greek Liturgies, to barbarous Latin Uses, and to many Reformed Liturgies just then (1548) in vogue. Our own scheme of sources, when we come to show forth the various Offices of the Ritual, will make clear this variety. However, the truth is that no composition of the unity and beauty of the Prayer Book can be a patchwork to be dissected into so many diverse parts. Parts there are of course, and many sources can be located, as we shall show, but there is an overtone to the whole which is unity, and which, it may be guessed, came from one dominant mind. The probability is that Cranmer, from his wide acquaintance with all kinds of Liturgies and Rites, gave forth as a unified whole the Common Prayer, just as any writer compiles truths from many sources into one integral work which he issues forth wrought together by the comprehension of his own mind. Instance the committee of nine appointed

[4] DeMaus, "Life of Latimer," p. 469.

in 1808 to draw up a constitution for the representative General Conference of Methodism. Of these nine a sub-committee of three was appointed to draft plans, and of the three drafts that of Joshua Soule was taken.[5] This is the usual procedure of committees called on for literary composition—one mind either does the work or unifies it. The Archbishop of Canterbury was the most powerful dignitary ecclesiastically, politically, and perhaps mentally in the Windsor Commission. Historians with very little actual proof of words, phrases, etc., which may be called Cranmerian, and with no minutes kept of the labors of the Windsor divines, have yet seen in and about and through the whole the touch of Cranmer.

We have occasion, in the scheme of study which we present in connection with our own Methodist Offices, to give several sources of matter which we have either retained or rejected. Of these sources we must give a brief account. The Breviaries of the past, which became the guide for the Daily Offices of the Church of England and the Protestant Episcopal Church in America, we have already said are of no concern to us in this work. Historians of the entire Prayer Book, however, must spend much time over these. It seems agreed that the Breviary of Cardinal Quignon (Quinones), a reforming bishop of the Continent, was much drawn upon by Cranmer for the Daily Offices. However, we dismiss that, as our concern must be with the Missals or Mass-Books—as sources of the Communion Service; the Manuals or Rituals—sources of Baptism, Marriage, and Burial services; and the Pontificals—the sources of our Ordination services. Dismissing for the present the last, we find that our Communion, Baptism, Marriage, and Burial services were largely influenced and ordered by the Use of Sarum—which indeed largely influences the entire Prayer Book. We shall discuss in each of these Offices the other sources which obtrude themselves—the Mozarabic Rite and the *Pie Consultatio* in Baptism; the York Rite in Marriage; and Bucer's *de ordinatione* in the Ordinal—but the Use of Sarum is always with us, and must be explained.

It seems that the Roman Rite never became firmly established in Britain, but that the earliest liturgical forms—which of course had to do with the Communion—bear a Gallic, certainly a more Western stamp than the Roman. Cooke gives a letter from Pope Gregory to Augustine (not the Bishop of Hippo, but the English Augustine) taken from Bede, in which the Pope agreed that "the church of the Angles" might have freedom to vary somewhat from the *regula Romæ*. At any rate, in Britain as everywhere else, national temperament wrought with the form of expression. In 1087 Osmund, Bishop of Salisbury, who had come over with the Conqueror, remodeled somewhat the Offices of the Church, evidently in line with the English nature, for the books which were the result of this revision became known as the Use of Sarum, and rapidly established the

[5] See "Life of Soule."

principal norm for the services of the medieval Church in England. "*Secundum usum sarum*" became a proverb in common speech for propriety in conduct. The Breviary, Missal, and Manual of Sarum thus became perhaps the greatest source of the Common Prayer. There were of course other service books, "Uses," in England, which might be mentioned among the sources of the Prayer Book. We shall notice the York Rite particularly in our Marriage ceremony.

Another general source of the Prayer Book which had best be reviewed here (though it concerns us chiefly in the Baptismal Offices) was the *Pie Deliberatio* of Herrman, the reforming Bishop of Cologne. This was a work done by Melanchthon and Bucer together, drawn largely from Luther's German *kirkordnung* for the churches of Brandenburg and Nuremberg. It was issued in German by Herrman under the Latin title of "Simplex Judicium de Reformatione Ecclesiarum Electoratus Coliensis." In 1545 a Latin translation of this work came out at Bonn, and from this an English translation in 1547 with the title, "A Simple and Pius Deliberation of Us Herrman, by the Grace of God Archbishop of Cologne and Prince Elector." It is usually termed the *Pie Consultatio*. It afforded suggestions as well as material to the Prayer Book Commission, as will be seen in our arrangement of texts, especially in the Baptismal services.

For the Scripture, which is of course so large a part of the Prayer Book, the Great Bible of 1539 was the version used. In fact, in the preface to the Prayer Book the prime reason for the composition of that work was given as a "provision for reading the whole Bible or the greater part thereof each year." This preface goes on to state that this order (reading the Bible through) "had been interrupted by the introduction of uncertain stories and legends; multitudes of responds, verses and vain repetitions, commemorations and symbols, so that large parts of the word of God were left out and the continuity of the rest broken."

It may be advantageous to give at this time the four principles guiding the framers of the First Prayer Book as they give them to us in its preface:

1. Purgation of the "untrue," "uncertain," "vain" (without meaning), and superstitious.
2. Translation into the vernacular instead of Latin.
3. Simplification of ritual.
4. Uniformity of use.

With these main directions guiding them then, and with the services and service books of the past supplying them (or Cranmer) with a wealth of material, good, bad, and indifferent, the Prayer Book was finished and all the work of it—except the Ordinal which was to come out in 1550, the next year. The book was a constructive piece of work, and remains to-day, with not overly many changes, as the great fundamentum of British faith.

As will be understood, this First Prayer Book was a compromise between

old and new and was received as such. The Reformation in England had not been completed when the Book came out, and it incorporated many Romish practices which were soon to become very objectionable as English Protestantism became more firmly established. The Communion was called the *Mass*, the infant was asked the questions in Baptism, the ring was blessed in Marriage, and provision was made for a mass for the dead in the Burial Service. Nevertheless, even with these and numerous other features objectionable to the Reformers, the Book was a great achievement. It was to go through many changes and vicissitudes, but its *language* and *content*, speaking in the large, have not to this day been disturbed greatly, although the *order* of such content and language in the various Offices of the book has been much altered. (Refer to tables accompanying our Offices.) Next to the English Bible—which indeed it largely depended upon and incorporated—the Book of Common Prayer has been the greatest influence upon, as well as expression of, the faith of the English.

CHAPTER II

PURITAN PRESSURE

It is not the purpose of this writing to detail the complete history of the Book of Common Prayer, though it would make one of the most fascinating of stories. Literature on the subject is ample, and the standard Church of England historians have given us records clear and accurate. Our province is not so much a history of the book whence our Methodist Ritual came, as a record and examination of that Ritual itself. Nevertheless we must devote some space to the vicissitudes of the Prayer Book, as that was once the Ark carrying our present Ritual. The revision of its Offices must be noted briefly here, since many alterations occurring thereby have been passed down to us to-day and are part of the Rites and Ritual of Methodism.

. . . . . .

The First Prayer Book was received gladly by the majority of the English clergy and laity. Gardiner[1] received and commended the book; Bonner did not. It was from the continental Reformers that the fiercest and most unlooked-for criticisms came. Calvin complained about the "backwardness of the English," and the foreigners who were refugeeing in England—John à Lasco, Peter Martyr, and Martin Bucer (as we judge from letters which they left and the comment of others)—undoubtedly led the King to listen to demands for a revision soon after the issuance of the first Book. The Reformation was daily becoming stronger—the Book itself had aided in that—and the resultant of all the varied pressure for revision was strongly anti-papal and more Zwinglian than Lutheran in the Communion Rite. Cranmer maintained, in his controversy with Gardiner in 1550, that the Real Presence was not recognized in the Book.[2] This may have suggested to the Reformers that there were grounds for a revision which would give no chance for the Romish party to draw inferences from ambiguous parts. Certainly the order of Communion—that is, the sequence of the various parts of the service[3]—closely approximated the old order of the Mass, and it is said that the priest could easily mumble words in such a way as really to use the old service, and few of the laity be the wiser. For all these reasons, the King at length was moved to heed the demands for a revision and a commission was appointed. Its membership is somewhat confused with the previous commissions, including that which framed the Ordinal of 1550, and is more uncertain than any of the others. Pollard holds that Cranmer, assisted by Ridley, had

[1] Evan Daniel, "History of the Book of Common Prayer." [2] Pollard, p. 271.
[3] See table at the end of our parallel columns on Communion.

the chief hand in it. Bucer's censorship on the work done was influential—it certainly was in the revision of the Ordinal. (We have reserved the whole matter of the Ordinal for later treatment.) At any rate, a Second Prayer Book came out in 1552 and ran through three editions. This revised Book, however, did not come into general use. For one reason, the First Book was popular, and was in no wise condemned by the Second. Also Edward himself had a very brief tenure after 1552, and then the torch of Mary was put to all English Prayer Books wherever found, which were "to be delivered up to the Ordinary at his will and disposition to be burnt."

This Second Book is important for our study in that it gives us more nearly our present order—sequence—of parts in our Communion, Baptismal, and Burial services. The *words* and *contents* of these Offices are largely those of the First Book, but the *order* in which the separate parts of the services occur is that of the Second Book.[4] It is to be noted that the Sacrament in the Second Book was no longer called the "Mass," but "Communion"; and that the portions which the Romish party had alluded to in the First Book as teaching the Real Presence were in this swept away. Henceforth there was to be no doubt that the old order of the Mass had gone. But most important of all, the Second Prayer Book arranged, as we have stated, our sequence of events in the various Offices. This has always been to the regret of a certain High-Church party in England. Even in the Protestant Episcopal Liturgy in America, we notice that the First Prayer Book's Prayer of Consecration and Oblation in the Communion are followed rather than the later Office of the Church of England—which our Methodism follows.[5]

The successive and in some cases successful efforts which through one hundred and twelve years—from 1549 to 1661—wrought with the Book of Common Prayer, we denominate by the term "Puritan Pressure." The Puritans of course had no hand in the second or 1552 Book, but the 1661 Book, which remains to-day with only minute changes as the Common Prayer of the Church of England, is largely the result of the further movement for reform and thoroughgoing evangelization which in history is known as the Puritan Movement. Certainly the Puritans were the core and center of the attempt to purify completely the English Church from Papal errors; and although the ground gained by their "work of protest, reformation, and honest rebellion"[6] is comparatively small when measured by their failures, yet it may most certainly be said that their efforts lessened the whole sacerdotal fundamentum which at first so deeply underlay the Prayer Book.

The debt that Methodism owes Puritanism has never been thoroughly

[4] See tables which accompany our Offices. [5] See p. 118.
[6] McTyeire, "History of Methodism."

understood nor appreciated. "The Puritans were dead and the Methodists had not been born," was one historian's picture of the dark moral interregnum before the Wesleys and Whitefield began their work. This suggestion of a like moral ideal is as far as we usually push the comparison. The fact that Puritanism was inseparably connected with Calvinism, and that the early Methodists both in England and America had a long and bitter struggle with an iron-clad Predestination, has somewhat obscured the other fact, that after all, in more ways than one, the Puritans were the forerunners of Methodism—outwardly at least. They bore the civil and social brunt of nonconformity, and in their long warfare with High-Church Episcopacy wrung concessions from the Establishment under which many of the people called Methodists were glad to take refuge when they came along (though Mr. Wesley never would, nor would he let his chapels or preachers take refuge under the Acts in regard to dissenters). Yet "Puritanism had its strong and persistent vices," as Bishop McTyeire called them. "It created a High-Churchism of its own, and claimed as exclusive authority for its Presbytery as its Episcopal antagonists, 'the judicious Hooker' and others, had claimed for Prelacy." The Puritan ascendency became a proverb for legal and moral strictness which is a byword to-day. As we have intimated, their theology, with its Limited Atonement and Election, caused trouble and division in early Methodism —instance the Whitefield-Wesley, or Wesley-Cennick split. Consider, in America, Jesse Lee in 1790 crossing the Hudson and meeting in New England the hostility of long-intrenched Calvinism, so that, no church open, he must needs climb on a table on Boston Common in order to convince "the Athens of America" that an Arminian too might have somewhat to offer.

It is significant for this history to note that the Puritan movement began as opposition to the Prayer Book. Broadly stated, it was during the Marian reign of terror that the emigrants from England, meeting in Geneva under Calvin and Knox (and at Strassburg and Frankfurt where Knox later came), were imbued with the then advanced reform ideas. "Calvin had no love for the English Liturgy," says Cooke.[7] "His cold, severely logical and incisive intellect, a snowy ice-clad Matterhorn lifting its granite front into the infinite blue, could scarcely tolerate suggestive symbolism or the æsthetic element in religion which appeals to the imagination and awakens emotion. To him the throne of the Almighty rested on the crags of Sinai, not on Calvary." Knox also was of such a type—more of the fiery prophet perhaps. We have no need to trace all the doctrinal history which affected the Marian exiles, so that a Genevan form was published in English for the Church there. The results affecting our Ritual came when the Prayer Book in England was restored and revised. This

[7] History of the Ritual." p. 93.

occurred after Elizabeth succeeded Mary, November 17, 1558. She of course was Protestant—Rome denying even the legitimacy of her birth, not recognizing as lawful the marriage of Henry VIII. and Anne Boleyn—and at once steps were taken to reëstablish an authoritative Use of religion. The Queen named Drs. Bill, Parker, May, Cox, Whitehead, Grandal, Pilkington, and Sir William Smith to review the Prayer Book together with the Ceremonies and Services of the Church. A dominant figure seems to have been a further member, Dr. Guest, "a learned man." Cooke is authority for the statement that four of them had been exiles. Naturally the two former Prayer Books, First and Second, were to be the basis of a new Book. The question as to which edition to choose—1549 or 1552—caused discussion. The Queen[8] was for the 1549 Book, but the majority of the committee finally chose the 1552 edition. On June 24, 1559, the Prayer Book as revised again became by law the only authorized Book of Service in the Kingdom.

The changes in this Book were not many. We shall present and notice in the Communion service the change inaugurated in the Words of Delivery when the elements are passed to the communicants. It might be mentioned here that a rubric regarding the vestments of the officiating priest in this service goes back a step to the ancient usage. A final rubric was however added, as a concession to popular thought, explaining that the rubric calling for the communicants to kneel implied no adoration of the Host—the reason the early Reformers refused to kneel at Communion. On the whole the changes in the Elizabethan Book were slight, and this did not please the growing Puritan party, who wished to swing wider of the ancient Romish norm.

Throughout the last half of the sixteenth century the Puritan party gathered strength in England and became all-powerful in Scotland. When Elizabeth, the last but not least fiery member of the House of Tudor, died, there came out of the north James the First of England and Sixth of Scotland. ("He that wavereth is like a wave of the sea driven with the wind and tossed," James i. 6!) This monarch had been brought up in Scotland and the Puritans naturally expected that he would be partial to their demands for a revised Prayer Book. Such demands soon took shape, and were brought to a head when James called a conference at Hampton Court to consider this matter as well as that of a translation of the Scriptures—for which last we bless King James. The conference met July 14, 1603, and lasted three days. In the matter of the Prayer Book, the Church, maintaining the *status quo*, was represented by nine bishops, Canterbury and London among them. The Puritans, whose agitation had brought the conference about, were represented by the famous Dr. John Reynolds, Dr. Thomas Sparks, and Messrs. Chadderton and Knew-

[8] So Daniel, "History of the Prayer Book," p. 38.

stubbs. The King presided, in great eagerness to impress these master minds with his own learning—which is reputed to have been rather scanty. Puritan efforts and ideals may readily be seen by examining the demands for changes in the Liturgy which these representatives made of the conference.

The Puritans wished that the signing with the cross in Baptism—the "signation," so called—might be dispensed with; that the questions addressed to the infant in Baptism be left out (a procedure that the Roman Catholic Church still practices); that kneeling at Communion be no more required; that the Sacrament of Confirmation be done away; that the ring in Marriage be not used; that bowing at the name of Jesus be omitted; that the surplice be not required; and that there should be at least one sermon every Sunday. One may see in this last demand the genesis of the sermon as the leading feature of evangelical worship—the leading one to-day in Methodist churches, but then crowded out or little used in the carefully ordered liturgical service.

The Puritans, however, got very little out of the Hampton Court Conference. We give its record to show that at that early date there was a strong effort being made to lessen the rigidity and further reform the contents of the Prayer Book along the line of the larger freedom which we enjoy. The Church of England itself has always harbored a "Low-Church" party within her pale, and this has always resisted the efforts of the extreme "neo-Papal" wing. In the demands made at the Hampton Court meetings, the observer will see an opposition to rites and practices which Methodism itself was to carry on, and we believe complete, in its work.

Charles I. succeeded James and matters came to a head. This monarch tried to force upon the Scotch, who were Puritans almost to a man, a Liturgy based upon the Prayer Book and said to have been the work of the detested Laud. Then it was that the spiritual nature and rock-ribbed religious fervor of the Scotch, true secret of that people's greatness, were destined to manifest themselves in a never-to-be-forgotten way. Rather than accept the hated book, the nation rose, and began that struggle which did not cease until the head of Charles rolled from the block. Puritanism triumphed, Oliver Cromwell took the Commonwealth as Lord Protector, and the Puritan in power did away with the Prayer Book and struck repeatedly at the whole Episcopal order. For the Book of Common Prayer, Parliament in 1645 substituted a "Directory for the Public Worship of God in the Three Kingdoms." To this day such service manuals as Presbyterian churches use are commonly known as "Directories."[9]

It will be interesting, not for our present history but in our relation to the Presbyterian churches of America, to note certain changes or "directions" in this book in regard to the service and offices of the Church:

[9] See Shields of Princeton *in re* "Directory."

1. The minister was to pray for a blessing on the portion of the Scriptures to be read. 2. The Canonical Books were to be taken in order. 3. After singing, "the minister was to endeavour to get his own and his hearers' hearts to be rightly affected with their sins" (an excellent plan). 4. A long prayer was to be offered up before the sermon (Daniel tells us that five pages were given up to directions as to this prayer—the long prayer at the beginning of our modern Presbyterian services is thought of here). 5. Then the sermon was to be preached (the famous two-hour-and-a-half, eighteen-point discourse of the Puritan fathers). 6. Lastly, a prayer of thanksgiving. Also it is noted that Baptism was no more to be in private, nor by a lay person, but before a congregation and by a minister. This was to stop the Romish practice of baptizing *in extremis* by a lay member with no priest near.[10] Communicants were to sit at or about the Lord's Table, kneeling at Communion being forbidden. It will be remembered that the present Presbyterian custom is to remain seated while communicating. But the most remarkable injunction in this whole Directory was that having to do with the Burial service. The service proper was abolished and the direction *in loc* read: "When any person departeth this life, let the dead body upon the day of burial be decently attended from the house to the place appointed for public burial, and there immediately interred without ceremony." Wesley writes in his Journal under date of May 20, 1774: "I rode over to Mr. Fraser's at Monedie, whose Mother-in-law was to be buried that day. O what a difference is there between the English and Scotch method of burial! The English does honor to human nature; and even to the poor remains that were once the temple of the Holy Ghost! But when I see in Scotland a coffin put into the earth and covered up without a word spoken, it reminds me of what was spoken concerning Jehoiakim, 'He shall be buried with the burial of an ass.'" With which terse comment of John Wesley we shall close the account of the Puritan Directory, which indeed did not last in England after the great Cromwell and his Ironsides had gone the way of all the earth and had been doubtless buried—who knows?—"without ceremony."

Charles II. then came back from "over there," where it was wise for him to stay as long as Old Noll lived. At once on his return the Prayer Book appeared, and Daniel assures us that within nine months three new editions were printed. This was before an official issue had been granted, and showed that the nation was really anxious for the old Prayer Book. However, the Puritans were strong enough even in the Restoration to force a conference for a revision of the Common Prayer, rather than simply allowing another reprint of the former Liturgy. This was needful too from an Episcopal standpoint, as there had been a considerable interregnum in the authority of the Book, many copies had been lost, etc., and an

[10] See under Baptism, p. 165.

authoritative issue was needed. At any rate a revision was effected, the last and most noteworthy since the composition of the Liturgy. This revision of 1661, as it became known, is most important for our work in that it gives us the final language of the Book of Common Prayer, and was the book Wesley "abridged" for Methodism. With minute changes this is still the Liturgy of the Church of England. We shall have occasion to give the entire text of the 1661 Book in those Offices whose history we trace in connection with Methodism.

The revision of 1661—sometimes called that of 1662 from the date of its printing—was the resultant of conditions in Church and State at the Restoration. The King on March 25, 1661, appointed a commission to revise the Prayer Book. On April 11 this met at the Savoy in the Strand, and hence is often called the Savoy Conference. Twelve bishops and twelve Presbyterian "divines" were named for the meeting. Of the bishops there were Sheldon, Bishop of London; Cosin of Durham; Sanderson of Lincoln; Pearson, later Bishop of Chester; Sparrow, afterwards Bishop of Norwich; and Dr. Thorndike. The Puritans were represented by Richard Baxter, Drs. Reynolds, Lightfoot, Calamy, and Bates. The demands of the Puritans were in line with their constant opposition to what in the Book they termed "Papal errors." Among their specific objections were those against: The responses of the congregation, as these "caused a confused murmur"; the arrangement of the Litany in separate suffrages (they desired that these be blended in one long prayer—the "long prayer" again); the exclusion of extempore prayer; lessons taken from the Apocrypha; the use of Cranmer's version (they wanted the King James Version); the use of the word "priest" instead of "minister"; "Sunday" rather than "Lord's Day"; the observance of Saints' Days and Lent; the language of the Prayer Book "whenever it implied that all in the Church were regenerate"; the use of surplice, sign of the cross, kneeling at Communion; the repetition of the General Confession in the Communion Service by any other person than the minister; the delivery of the elements into the hands of each communicant, and the repetition of the Words of Delivery over each one; and the ring in Marriage. They wished also to do away with the Absolution in the Visitation of the Sick, and make it conditional, as, "I pronounce thee absolved *if thou dost truly repent and believe*" (which indeed is better than a priestly *ipse dixit* absolution). In all these demands we cannot but notice a marked parallelism with Methodist practice in the matters mentioned.

These objections, however, were not seriously considered by the bishops, who were in the full flush of their restored power. The sessions of the Savoy Conference became fierce debates, getting no closer to any settlement. In the meanwhile Richard Baxter sat himself down and wrote in two weeks' time a whole brand-new Liturgy, with no regard to ancient

usage or rite whatever, and offered his work as a substitute for the entire Prayer Book—a feat as remarkable for assurance as for brilliance. The upshot of it all was that nothing was done, and the King took the whole matter out of the hands of the commission and put the work of revision in the hands of Convocation, then sitting. This body then reviewed and reissued the Prayer Book. The Bishops of Oxford, Ely, Durham, Rochester, Salisbury, Lincoln, and Gloucester got the work done in a rapid and expeditious manner (no Puritans being present!), and the Book in April, 1662, was authorized by Parliament. This has been the last revision and seems to be an enduring one for the Church of England.

The changes in this last Book cannot be said to be brought about directly by the Puritans. In fact, the whole age was one of revolt against the doctrine and especially the discipline of the Puritans. Arminian belief had gradually gained its way in the English Church in opposition to the Calvinism of the Presbyterians—and indeed that of the early Reformers. The Restoration brought the nation back under the historic Episcopal sway, and it would not be likely that the bishops would issue a book that questioned at any place the primacy of Episcopacy, nor minimized the priestly offices. Nevertheless there were changes forced by popular thought which indirectly the invariable pressure of Puritan ideals had influenced. Such changes in the 1661 Book as concern our Ritual may be here broadly noted. For all the minute changes in the Offices, see our later scheme.

The Scripture to be used in the Prayer Book was taken from the Authorized Version, except the Psalter, Decalogue, and Sentences in the Communion Service. This will explain the version still in use in the Protestant Episcopal Church in America in the funeral Psalms and in the Communion Sentences. It will also explain Mr. Wesley's and the early Methodist text in these places.

Confession in the Communion service was to be said by "the minister and people," and not, as formerly, "by one of them or else by one of the ministers or by the priest himself."

The Absolution was to be pronounced by the *priest* and not as before by the *minister*. The Puritans certainly lost here. We shall note with what a simple stroke or two Wesley handled the Absolution so as to give us our present form.[11]

The word "church" was substituted for "congregation" in several Collects. The direction as to kneeling at Communion was placed at the end of the Communion Office as a rubric.

Perhaps the most noteworthy feature of the book was the addition of a new Office, that for the Baptism of Adults. This was esteemed necessary, as many, especially during the wars, had grown up unbaptized; and there

[11] See page 112.

was also need for such an Office in the case of adult converts in the Colonies. The authorship of this Office is credited to Dr. Griffith, Bishop of St. Asaph.

These were the principal changes in the Book of 1661, the last revision. It is worthy of note in our history that in 1689 the Prince of Orange (William of "William and Mary") made an attempt to bring into closer union the Church of England and all Protestant dissenters. To this end he appointed a commission of strong and learned men to revise the Liturgy and make other needed steps toward a reconciliation. The concessions which this body seemed ready to make to the Presbyterian or dissenting element are certainly worth noticing from a Methodist standpoint. Tillotson, later Archbishop, drew up a paper embodying such concessions. Among these were the recognition of the Orders of any one from the foreign Reformed Churches; and the agreement that they in England who had Presbyterial ordination alone should not be required to renounce their former ordination.[12] His paper did, however, call for ordination by bishops in the future (in England) to make "anyone capable of any ecclesiastical benefice or preferment." This concession to Presbyterial ordination was a step to which Bishop Cooke calls particular attention as illustrating how the Church itself at that day viewed the validity of Presbyterial orders.

Nothing, however, came of this conference, owing to disturbed political conditions. The Jacobite faction, strongly Papal, forced the nation to rally to the Establishment, and this quieted internal strife in minor matters. After this the Puritan party waned in England, although it remained strong in America—especially in New England—and was of course all-powerful in Scotland. Episcopacy seems, however, to have become the most satisfactory expression of English ecclesiasticism. There have been only minor changes in the English Book of Common Prayer since 1661—a Coronation Service added (or suggested), names of the kings or queens being changed in the Collects ("Charles," "George," etc.). But the major reforms at which Puritanism aimed were left untouched. Then in the fullness of time there was a man sent from God whose name was John Wesley.

[12] Cooke, "History of the Ritual," p. 162.

CHAPTER III

THE SUNDAY SERVICE

On the night of October 23, 1781, in the city of Philadelphia in America, the watchman on his round shouted the welcome cry: "Ten o'clock; starlight night; Cornwallis is taken." It was true—the British power was forever broken in the American Colonies. With that power—for it depended on it—went the English Church, itself in effect a part of the British State. Its ministry, practically appointed and supported by the Crown, naturally supported the Royalist cause, and these Royalists were also, quite naturally, very unpopular with the Colonists—soon to be known as the American People. At the beginning of the War many of the clergy fled to the cities, New York especially, where they were under the protection of the British Army. Others deserted their flocks after the surrender, when it was seen that there was no longer any "living" to be furnished them by the government. Some brave souls remained and eventually organized in 1789 the Protestant Episcopal Church in America —eight long and momentous years after the surrender.

The above brief sketch will throw light upon the situation which largely influenced the formation of the Methodist Episcopal Church in America. Our work presupposes that the successive steps in that formation are well known, as these have been carefully studied and set forth by such masterly writers as Emory, Stevens, Buckley, McTyeire, and later by Tigert in the "Constitutional History of Episcopal Methodism." The political situation in America had resulted in the destruction of Church, ministry, and all ecclesiastical authority, it appeared. The Methodist Societies in America, formerly more or less under the Establishment, were now left clamoring for the Sacraments and for men empowered to administer them. "The Revolution in America had separated the United States from the mother country forever, and the Episcopal Establishment was utterly abolished," so Drew sets it forth in the "Life of Coke" quoting Wesley. In this situation the founder of Methodism "took a step." On Wednesday, September 1, 1784, Wesley writes in his Journal: "Being now clear in my own mind, I took a step which I had long weighed in my mind, and appointed Mr. Whatcoat and Mr. Vasey to go and serve the desolate sheep in America. *Thursday*, 2. I added to them three more, which I verily believe will be much to the glory of God." The method of Wesley's appointment we shall discuss under our work on the Ordinal. Suffice it to say here, that on the first date mentioned above (according to Richard Whatcoat's Journal), John Wesley, Thomas Coke, and James Creighton, three priests—or as they said, *presbyters*—of the

Church of England, "Formed a Presbytery and ordained Richard Whatcoat and Thomas Vasey deacons." On the next day, September 2, "by the same hands, etc., Richard Whatcoat and Thomas Vasey were ordained elders, and Thomas Coke, LL.D., was ordained superintendent for the Church of God under our care in North America."

We need not here discuss the powers with which these men were intrusted, as we reserve that also for the Ordinal. Our purpose is to detail the transfer by John Wesley of the English Rite and Ritual to American Methodism. In the famous circular letter to "Dr. Coke, Mr. Asbury, and our Brethren in North America" ("The Magna Carta of American Methodism," Tigert calls it), dated at Bristol, September 10, 1784, Mr. Wesley describes the "uncommon train of providences" by which the civil and ecclesiastical authority of the English government had ended in America. He then goes on to explain his view of the *presbyter-episcopos* order *versus* orders; then turns again to the case in North America, and declares his appointment of Coke and Asbury to be superintendents, Whatcoat and Vasey as elders:

> And I have prepared a Liturgy, little differing from that of the Church of England (I think the best constituted national Church in the world), which I advise all the traveling preachers to use on the Lord's Day, in all the congregations, reading the Litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the elders to administer the Supper of the Lord, on every Lord's Day.
>
> If any one will point out a more rational and scriptural way of feeding and guiding these poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than I have taken.

Thus in 1784 from the English Book of Common Prayer, whose history we have followed to this point, John Wesley, founder of the people called Methodists, framed a Liturgy which he intrusted to Thomas Coke, Richard Whatcoat, and Thomas Vasey to bring to America. This Liturgy was entitled: "The Sunday Service of the Methodists in North America, with Other Occasional Services; London: Printed in the year 1784." It was an abridgment of the Common Prayer of the Church of England, including twenty-four of the thirty-nine Articles of that Church; and Forms for Ordination—which last were for the perpetuation of ministerial orders in Methodism. This was the "Prayer Book" or "American Liturgy" which Mr. Wesley evidently intended should be the Ark of the Covenant for American Methodism, just as the parent Book had been for the Church of England.

We are to note that this work was largely framed with respect to people already accustomed to the usages and Rites of the Church of England. In the "Letters of Episcopal Orders" which Wesley gave to Dr. Coke—"the ordination parchment of the first Methodist bishop"—there is a paragraph deserving our close attention:

Whereas many of the people in the southern provinces of North America, *who desire to continue under my care, and still adhere to the doctrines and discipline of the Church of England,* are greatly distressed for want of ministers to administer the Sacraments of Baptism and the Lord's Supper, *according to the usage of the said Church;* and whereas there does not appear to be any other way of supplying them with ministers:

Know all men that I, John Wesley, think myself to be providentially called at this time to set apart some persons for the work of the ministry in America.[1]

The italics above are our own and call attention to the fact that Mr. Wesley recognized that the people to whom he was sending ministers and Liturgy were members of what had been the Church of England, and were desirous of continuing in the "doctrines and discipline" of that Church, and the "usage" of it in the administration of the Sacraments. Even had Mr. Wesley not been "peculiarly attached to every Rite of the Church of England" himself, he would have felt it necessary to give the American Methodists—who had no church at all now, their church being destroyed by war—the Rites and Ritual to which they were attached. This called for the English Liturgy. Mr. Wesley indeed believed that the Sunday Service *was* the English Liturgy, for in his preface to it, after speaking of his own admiration for the Book of Common Prayer, he states: "Little alteration is made in the following edition of it." This last quotation is one that Bishop Emory uses in his "Defence" (Sec. VII.) to prove that "by his edition of the 'Liturgy' or 'Common Prayer' he meant the whole Book, with all the offices and forms contained in it, as well as the Sunday Service and Psalms. With this evident meaning he (Wesley) says: 'The following edition of it I recommend to our societies in America.'"

The preface to the Sunday Service now follows:

I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of solid, Scriptural, rational piety than the Common Prayer of the Church of England; and though the main of it was compiled considerably more than two hundred years ago, yet is the language of it not only pure, but strong and elegant in the highest degree.

Little alteration is made in the following edition of it, except in the following instances:

1. Most of the holy days (so called) are omitted, as at present answering no valuable end.
2. The service of the Lord's-day, the length of which has often been complained of, is considerably shortened.
3. Some sentences in the offices of baptism and for the burial of the dead are omitted; and
4. Many Psalms left out, and many parts of the others, as being highly improper for the mouths of a Christian congregation.

JOHN WESLEY.

BRISTOL, September 9, 1784.

The title "Sunday Service," given to the work, was doubtless due to the fact that the Liturgy was advised for use each Sunday. Note that the Litany was allowed to be read on Wednesday and Friday, but that extempore prayer was suggested for the other days. Extempore prayer itself was a Wesleyan innovation, not provided for at all by the Liturgy of his Church. Since Wesley advised the Communion for every Sunday, we shall find that the Collects, Gospels, Morning Prayers, etc., were ar-

[1] From Tigert's certified reproduction.

ranged with that program more or less in view. The "Other Occasional Services" mentioned in the title were Marriage, Baptism, etc., later to make a large part of the Methodist Rituals.

Examining more particularly Mr. Wesley's preface to the Sunday Service, we may infer that the omisssion of the holy days ("so called," as Wesley puts it) was doubtless in conformity to the heavy emphasis that the early Methodists put on the practice of Scriptural holiness in season and out of season. It was their aim to pursue that for themselves at all times and in all places. In the light of this fact we may see why any special calendar of days to be kept "holy," would indeed "serve no useful end." "Ash-Wednesday," "Good Friday," "Lent," etc., lost all meaning for a people who had pledged themselves to a continual life of sanctity, and these days—with a good deal of the calendar of the ancient Church—were forgotten. It is curious to note within recent years an increasing tendency on the part of Methodist Churches in America to observe certain seasons, as "Holy Week," etc., doubtless due to the lessening emphasis upon the ancient norm of Methodism—the perennial pursuit of Scriptural holiness.

The abbreviation of the Lord's Day service, the omission of sentences in Baptism and in the Burial service, Mr. Wesley thinks worthy of note. The Lord's Day service, he explained, had been complained of on account of length. For all the omissions made by Wesley in the various offices in our Forms, see the later reprint of his entire text, where we analyze such omissions and give probable reasons.

Perhaps the most amazing part of the entire preface is that respecting the Psalter. "Many Psalms left out and many parts of others, *as being highly improper for the mouths of a Christian congregation.*" *Mirabile dictu!* Did John Wesley then purge the Old Testament Canon after the manner of Luther with the Apocrypha?

Had the preface to this work been written by another, certain other changes might have been esteemed of more moment than the ones which Mr. Wesley felt should be mentioned. There is the *priest-minister*, or *priest-elder* alteration; the *bishop-superintendent* change; in every rubric that called for a chant or anthem, the demand for singing was deleted (*Then shall be said or sung* with Wesley invariably became *Then shall be said*); Wesley also left out sponsors in the Baptismal office; the ring in Marriage and everything having to do with it; the committal in the Burial service; and besides made many other minor changes. Whatever weight we may give to any or all these changes, it is certain that the only ones Wesley thought worthy of mention were those he notes in the preface to the Sunday Service.

The contents of the Sunday Service Book are given in a table by Cooke, and we reproduce below his analysis of such contents. It will be noted

that approximately sixty pages of this the 1784 Book were taken up with the eight offices whose further history we are to trace in the Methodist Episcopal Rituals. We indicate each of the offices that have remained unto this day in Methodism, by italicizing its title.

TABLES OF PROPER LESSONS.

1. The Order for Morning Prayer every Lord's-day. (Pages 9-14.)
2. The Order for Evening Prayer every Lord's-day. (Pages 14–19.)
3. The Litany. (Pages 20–26.)
4. A Prayer and Thanksgiving to be read every Lord's-day. (Pages 26, 27.)
5. The Collects, Epistles, and Gospels to be used throughout the Year. (Pages 27–125.)
6. *The Order for the Administration of the Lord's Supper.* (Pages 125–139.)
7. *The Ministration of Baptism of Infants.* (Pages 139–143.)
8. *The Ministration of Baptism to such as are of Riper Years.* (Pages 143–149.)
9. *The Form of Solemnization of Matrimony.* (Pages 149–155.)
10. The Communion of the Sick. (Pages 155, 156.)
11. *The Order for the Burial of the Dead.* (Pages 156–161.)
12. Select Psalms. (Pages 162–179.)
13. The Form and Manner of Making and Ordaining of Superintendents, Elders, and Deacons. (Pages 280–305.)
    The Form and Manner of Making of Deacons.
    The Form and Manner of Ordaining Elders.
    The Form of Ordaining of a Superintendent.
14. Articles of Religion. (Pages 306–314.)

(As we discuss later each of the offices above that remain in the Ritual, we do not now stop on these, nor on the above table, but reserve such for further treatment.)

Studying broadly the Liturgy that Mr. Wesley prepared for use in America and bearing in mind our previous history of the Prayer Book, we are struck by the fact that the changes in the old Prayer Book asked or sought by the Puritans were largely met by Wesley. This did not mean that the mantle of Puritan theology had fallen on John Wesley, and doubtless he had no thought of their specific demands when he got out the Sunday Service. What t did mean, however, was that the afore-mentioned and only partially successful effort of the Puritan or low-Church party in England, to carry out fully the Reformation in the ordered worship of the English Church, was now completed by John Wesley in the Sunday Service. This was not by conscious kinship to the Puritan movement before him, but because he himself represented ultimate evangelical Protestantism as it is in the blood of an Englishman. Himself freed in spirit and manner from the fetters of a more or less sacerdotal formalism, he was able in that freedom to utter a document not trespassing on that freedom, and at the same time preserving the ancient rites and ceremonies very dear to the English heart. We shall not illustrate now the fact that Mr. Wesley completed in his Sunday Service the reforms wanted by the Puritans, but shall note instance after instance of such procedure when we come to examine closely the offices he transmitted to Methodism.

In general Mr. Wesley made such changes in his book, and the distinctive Methodistic ones, by leaving out objectionable matter. The Sunday Service was indeed an "abridgment." Like most ritualistic revision, his was a paring away of matter either redundant or harmful—as he judged. We have noted, in his preface to the work, Wesley's own admiration for the Common Prayer of his own Church, and the "solid, Scriptural piety" breathed therein. We are informed later in a letter from Dublin, June 20, 1789, in regard to the Sunday Service: "Dr. Coke made two or three little alterations in the Prayer Book without my knowledge. I took particular care throughout to alter nothing for altering's sake. In religion I am for as few innovations as possible. I love the old wine best. And if it were only on this account, I prefer 'which' before 'who art in heaven.'" (Referring doubtless to the beginning of the Lord's Prayer.)

What these "two or three little changes" were, and when Dr. Coke made them, it is impossible to say—perhaps in a later edition of the Sunday Service, as that of 1786. But it is easy to see, in a study of the Liturgy, that Mr. Wesley himself made as few changes as he thought necessary. He purposed to set up a Church in America, and he wished to outline in one book a rational, scriptural form of worship of God, in all the public rites and ceremonies belonging to such a Church. He did this not by adding anything new to the time-honored Liturgy of his own Church and land, but by editing it with such alterations as would rid it of that which he esteemed vicious or unnecessary. It was simply another "purgation" of the old Liturgy. Indeed the writer is prepared to affirm, after a careful study of Wesley's text in comparison with that of the English Book of his date, that the method he most probably used in preparing his Sunday Service for America was to take a copy of the English Prayer Book, and with pen in hand mark out words, phrases, sentences, and in some cases whole offices which were objectionable; and having thus indicated the matter to be "killed," gave the book to the printer. This may be inferred from the fact that there are few, very few *additions and substitutions* in Wesley's edition, as compared to the *deletions* differentiating the two Books. Of course there were substitutions, and momentous ones too—"elder" for "priest"; "superintendent" for "bishop"—to name two important ones. Yet on the whole, as will be seen in a careful study of Wesley's text (See in the offices following later in this book), his Sunday Service may be truly called an "abridgment."

It is now our purpose to discuss this Liturgy in relation to the formation of Episcopal Methodism in the United States. It will be recalled that Thomas Coke and his "attending presbyters" brought over the Liturgy when they came. It is safe to say that the episcopal form of Church government was committed to American Methodism by this very Book.

Its Ordinal, or Forms for Ordination, call for three successive impositions of hands in setting apart a superintendent—and this agrees exactly with what Wesley did for Mather in England, and sent Coke to do for Asbury in America. This is for the present leaving out the question as to the ecclesiastical status of the superintendency called for—or episcopacy, as we have long called it. Clearer yet, however, is the language of the Minutes of the Christmas Conference (1784) as Robert Emory reproduces it in his "History of the Discipline":

Ques. 3. As the ecclesiastical as well as civil affairs of these United States have passed through a very considerable change by the Revolution, what plan of church government shall we pursue?

Ans. We will form ourselves into an *Episcopal* Church, under the direction of *superintendents, elders, deacons,* and helpers, *according to the forms of ordination annexed to our Liturgy,* and the Form of Discipline set forth in these Minutes. [Italics are our own.]

This is of course final, as it is the official answer to the "plan of church government" to be followed. Whatcoat in his "Memoirs," as quoted by Tigert, states: "We agreed to form a Methodist Episcopal Church, *in which the Liturgy* (as presented by the Rev. John Wesley) *should be read,* and the sacraments be administered by a superintendent, elders, and deacons, who shall be ordained by a presbytery, using the Episcopal form, as prescribed in the Rev. Mr. Wesley's prayer book." The italics, we are assured, are Whatcoat's own.

The two above quotations will be sufficient to establish the fact above stated, that the Sunday Service of Mr. Wesley in the Offices for Ordination, marked out from the beginning the Episcopal form of government for the Church. "Thus the threefold ministry and the organization itself were evidently intended to be permanent. Else these provisions (Forms for Ordination) for their perpetuity had been irrelevant and unnecessary. The Episcopal regimen was expressly justified on the ground that in America there were now neither bishops nor parish ministers; that if the English bishops could at last be induced to ordain for the Methodists of America, 'they would expect to govern them.'"[2] That ordination came through a presbytery had nothing to do with this fact—that the *form* of church government was declared, and esteemed, and named *Episcopal.* The Liturgy sent over by Mr. Wesley was that of and for an Episcopal Church, there being no church of that form then in America, nor was there another for five years afterwards.

In addition to being the document delineating the form of church organization that was to be, the Liturgy of Mr. Wesley acted as the first formal connectional bond of the Methodist Episcopal Church. "We agreed to form a Methodist Episcopal Church in which the Liturgy . . . should be read." There was up to this date no "Discipline" properly so-

[2]Tigert, "Constitutional History," p. 187.

called—only a federation of "societies" whose "Minutes" merely expressed general consent along fundamental lines. The preachers hitherto had been "assistants," and although the power of God was with them, they had generally forborne to touch the Ordinances. On the formation of a Church according to forms laid down in Mr. Wesley's Sunday Service, this Church decided to use the same Book as the exponent and expression of its beliefs. The guiding example of the Book of Common Prayer, under whose forms they had been brought up, and from whose ordered services this their own Book was manifestly taken, was before them as well as Wesley. That a Church could be organized with no doctrinal norm, no forms of worship, with no fixed covenant, form, nor bond holding it together, was unthinkable. Mr. Wesley most certainly intended that this Book should be for Methodism what the English Liturgy was for his own Church. He, as Tigert makes clear, "never intended to originate an American General Conference. Upon this fact proper historical emphasis has not yet been placed. It was the germ of conference authority, manifesting itself in the annual conferences in America, that gradually separated the American from the English Methodists."[3] Coke was sent to ordain Asbury, and it was the "stand which Mr. Asbury took at Barratt's chapel (calling for a conference to elect him superintendent before he would accept ordination as such) that gave the American Church autonomy. . . . This conference had not entered into Wesley's platform or Coke's.[4] In Asbury's . . . it was the chief plank."[5] Mr. Wesley evidently sent Coke to ordain Asbury with no more by-your-leave of American Methodists than he had asked of English Methodists when ordaining Coke. Thus English Episcopacy had always done, being independent or practically so, in laying hands on men for Orders. But in America something new was met—the Conference. From the unexpected refusal of Asbury to be ordained without the consent of his brethren came the Christmas Conference—then by rapid stages the all-powerful General Conference, by whose action English procedure and ancient Liturgy were done away, as it created for itself a Book distinctly its own—not a *Liturgy*, but a *Discipline*.

The Christmas Conference, however, adopted the Sunday Service. It was looked upon not only as a connectional bond, but as a guide in various matters.

Quest. 29. If by death, expulsion, or otherwise, there be no superintendent remaining in our Church, what shall we do?

Ans. The conference shall elect a superintendent, and the elders, or any three of them, shall ordain him *according to our Liturgy*.

[3] Tigert, "Constitutional History," p. 191.

[4] We do not mean that Wesley objected to a General Conference in America—he had simply not anticipated such.

[5] Tigert, p. 192.

Quest. 30. What is the office of an elder?

Ans. To administer the sacraments of baptism and the Lord's Supper, and to *perform all the other rites prescribed by our Liturgy.*

Quest. 31. What is the office of a deacon?

Ans. To baptize in the absence of an elder, to assist the elder in the administration of the Lord's Supper, to marry, bury the dead, and *read the Liturgy* to the people *as prescribed*, except what relates to the administration of the Lord's Supper. [Italics our own.]

The above quotation from Emory's "History of the Discipline" (date of the above—1784) will be sufficient to establish the fact as stated, that the Liturgy was expected to be, and indeed at first was, the guide and bond of the new connection.

John Emory tells us[6] that the "Prayer Book of 1784 was brought to America in sheets." It was later bound with the Minutes of the 1784 Conference—presumably under Coke's direction—during the time from the 8th to the 19th of the following January when Coke was in Philadelphia. There Emory tells us he published the "General Minutes of the Conference of the Methodist Episcopal Church in America." "Those Minutes were first printed in Philadelphia, by Charles Cist in 1785, and were bound with the volume of the prayer book which was brought from England in sheets in 1784."[7]

This Book then, Liturgy and Minutes, was given to the Methodist Episcopal Church—the Liturgy to direct worship, and the Minutes acting as guide and specific directions. It is worthy of note that in this 1784 or first Liturgy, the Articles of Religion were twenty-four as Wesley had abridged and given them to Methodism. The Christmas Conference, however, added another respecting the civil rulers of America. This was in conformity to the spirit of the prayer for the "supreme rulers of the United States," found in the Sunday Service.[8]

In 1786 there was a second edition of the "prayer book," as Emory calls it, entitled, "The Sunday Service of the Methodists in the United States of America, with Other Occasional Services." This edition was printed in London at the press of "Frys and Couchman." It had the twenty-*five* Articles, and also included *as a regular part of the Book* the "General Minutes of the Conferences of the Methodist Episcopal Church in America."

In Tigert's "Making of Methodism" it is stated that the editions of 1784 and 1786 were both American—that is, for the American Methodists; but that in 1788 there was a third edition of the Sunday Service for the British-Wesleyan connection, and in 1792 both an American and British edition. In a note appended to this work, Tigert explains that in 1788, 1792, and most certainly in 1786, both American and British editions were published. The whole matter of the various editions of the Sunday Service is much confused. Whatever be the case for the Wesleyan connection

[6] "Defence of Our Fathers," Sec. VII. [7] Emory, "History of the Discipline, Sec. VIII.
[8] See under "Collects for the King"—Communion Service.

in England, for America there appears to have been only two editions, as near as we can arrive at the truth—1784 and 1786. Emory[9] states that the 1786 edition of the Sunday Service, "for the use of the Methodists in America," appears to have been the last. "The General Minutes, or Discipline proper, were published the next year, in a separate pamphlet; the Articles of Religion, and the Forms for administering the sacraments, for solemnizing matrimony, for burying the dead, and for ordinations, were subsequently incorporated into the Discipline; and 'the Collection of Psalms and Hymns' has been transformed into the present Hymn-book; but the 'Sunday Service' proper was laid aside soon after its introduction, forms of prayer for public worship not being popular with the church in America."[10]

The word "Liturgy" was dropped from Methodist records in 1789, where reference is made to ordination and the administration of the Sacraments. However, in 1789, in regard to the "duties of helpers," we find the following:

> *Quest.* 3. Are all the Preachers to read our Liturgy?
> *Ans.* All that have received a written direction for that purpose under the hand of a bishop or elder, may read the Liturgy as often as they think it expedient.

But this direction and last mention of *Liturgy* disappeared in 1792. Methodism after that could no longer be termed a "liturgical" Church—as Dr. Buckley's "History of Methodism" so names it at its beginning.

Jesse Lee ("who in Cromwell's time would have been a Puritan," remarks Bishop H. N. McTyeire) gives us one of the few brief mentions that we find concerning the Sunday Service: "For some time the preachers generally read prayers on the Lord's day, and in some cases the preachers read part of the morning service on Wednesdays and Fridays; but some who had been accustomed to pray extempore were unwilling to adopt this new plan, being fully satisfied that they could pray better and with more devotion with their eyes shut than they could with their eyes open. After a few years the prayer book was laid aside and has never been used since in public worship."

The truth is, as can be seen plainly now, since we have a clearer view of persons and things in that formative time in both our nation and Church, that no more incongruous idea presents itself in the history of churches than that of expecting American Methodism in 1784 to be guided and directed by a book of prayer forms. Methodism itself was a revolt against formalism, but this alone does not comprehend the difference. England was England—and America was America. The age in our own land was one of immense freedom in all departments of life. "Liberty" was the watchword and keynote of every movement, political and religious, for

[9] "History of the Discipline," p. 80.

[10] "History of the Discipline," p. 81.

the next fifty years. Boundless vigor, physical and spiritual, characterized the new, free, pioneer people as they began their marvelous expansion westward. The Methodist Episcopal Church was early organized and itself caught the genius of the pioneer. That the early Methodists should at once get rid of the stately forms of the English Church is not surprising. Imagine the great revivals of the Kentucky valley being brought on by a book of ordered prayer! Or expect the spontaneity of an early Methodist to be controlled by periods in a book! Not in word but in power does the manifestation of God come. In a particularly fine passage in Bishop Cooke's "History of the Ritual" we find these words:

> It was not the genius of Methodism to be confined to forms. With Christian art and ceremonial as such, Methodism can have no conflict. To her thought there would be nothing incongruous in holding a "revival" service under the dome of St. Peter's, in the aisles of Cologne, or under the spires of Milan, in which the joyful shouts of new-born souls and the sobbings of the penitent would take the place of the swelling organ and Gregorian chant. A cathedral, or a leafy bower in the forest—she is at home in either. . . .But Methodism, born of the Spirit, must live in the freedom of the Spirit. Where the Spirit of God is, there is the life of God; and that life can neither be restrained nor cramped by artificial and superfluous forms without the destruction of those forms or the gradual decline and final extinction of that Divine life, the manifest presence of which is the only true standard of a standing or falling Church.

Annexed to the first Sunday Service was a collection of *Minutes; incorporated with* the second Sunday Service were these same and doubtless more *Minutes*—having to do with action, not worship. In 1792 only the *Minutes*, now all-embracing, were published with certain forms and offices taken from the Sunday Service—"Sacramental Services, Etc." This then ends the formal account of that short-lived book, "The Sunday Service for the Methodists in North America." The Book of Methodism, instead of a *Prayer Book* became a *Discipline*—not *ordered worship*, but ordered *life and activity*.

CHAPTER IV

THE RITUAL

In the examination of medieval service books, we noted that the Manuals or Rituals contained the "occasional offices which were to be administered by a priest." Recalling once more the title of Wesley's "Prayer Book," it will be remembered as, "The Sunday Service . . . and Other Occasional Services." It was thus a peculiar twist of fate that Methodism *threw away* the Sunday Service, and *kept* the "Occasional Services." It may here be noted also, that there were in the Book of Common Prayer of the English Church several occasional services which Mr. Wesley did not see fit to incorporate within his "Prayer Book"—notably the Order of Confirmation. In the occasional services which Mr. Wesley did incorporate in that Book was one that in turn was not retained after 1792—the Communion of the Sick. The Forms which were retained, besides of course Communion, were, in the order of their occurrence in the 1792 Discipline: Infant Baptism; Adult Baptism; Matrimony; Burial of the Dead; and the three Forms for Ordination. These were all, beside the Articles and certain Psalms (which eventually were to go into the Hymn Books), that then remained from the Sunday Service. Even these few Offices were not left untouched, for great sections, especially of the Communion and Marriage services, were deleted, and the other Offices abbreviated. The resulting arrangement of Forms was printed in a separate section of the 1792 and subsequent Disciplines under the title, "Sacramental Services, Etc." At a much later date this section and arrangement of Forms was entitled "The Ritual."

Although the Sunday Service "fell into desuetude" and went out forever because of active hostility and passive friendship, the case has been different with the Ritual—these Forms whose history we have traced thus far. As Bishop Cooke well says: "If every minister should follow the lawless moods of changeful fancy, each minister differing from all others in one or more particulars, or in the use of a form of his own devising, the picture presented to the onlooker would be one of chaos and anarchy in the most sacred Rites of the Church of God." It might be added to this, that chaotic Methodism would be an anomaly in nature as well as name. Having always been a people of discipline, and having been brought up under these Forms when they were in the English Church, it would not be likely that they would dispense with them now, nor lapse into disorder in the Sacraments and fixed recurrent usages of the Church. It will be recalled that Mr. Wesley stated that he was forming a church for the people in America, who wished to *continue in the usages* of the Church of

England. Although Methodism glories in freedom, yet in these recurrent sacred ceremonies of the Church she has ever felt that the customs of the Fathers are good to follow. Formality in Rite and Ritual has indeed been complained of; but no minister has ever felt so tied to the Ritual of his Church but that he could and would vary its use where necessary. It would be impossible, we might maintain, to get through any General Conference a measure to enforce the use of the Ritual *ad literam* by the Methodist ministry. At the same time these Forms have filled such a need, and expressed so well the heart and mind of the great body of the Church through the years, that with no further coercion than the recommendation of the Church, the Ritual can be truly said to be "invariably used."

It is interesting to notice in this record of Methodist Rites, as well as Ritual, that in addition to the actual written Forms in the Ritual, there came to Methodism from the English Church much that was unwritten—or rather not covered by Methodist rubric and disciplinary direction. Little ways and methods of procedure cannot always be caught by the letter of any form of service. It is doubtful whether a minister who had never seen a service conducted, nor had any other information than the text of the Ritual, could conduct according to the letter of the office a service approximating the ordinary. At any rate there is in connection with the public use of our Ritual an unwritten procedure sanctioned by long custom —much of which is untouched by the Ritual itself, though a great deal of it is assumed to be understood. Indeed such has been the great paring away through which the Forms in our Ritual have gone, that without this unwritten custom coming from an English use, there would be need for a good many more rubrics and directions to be added. For instance, all reference to the "Table" in the first rubric of the Communion service, where it should stand and how it should be covered, was struck out in 1792. Yet that does not now prevent the elements being placed beforehand on a "table," and covered with a "fair white cloth." There is no speculation on the part of the minister when in the Manual Acts he is (*was* until 1854 in the Ritual of the M. E. Church, South) directed to take the "plate" in his hand. A stranger to the English use might well ask, "What plate?" or "What fair cloth?"[1] These things were simply presupposed among a people accustomed to the long and invariable English usage, which until 1784 was the rule of the men who in 1792 further revised these forms. Illustration will be advanced in other places as to the fact that the ethos of the English Church had a great share in furnishing American Methodists with what "Liturgics" they may have in using the Rites and ceremonies embodied in their Ritual.

Indeed in those early years the Methodist Episcopal Church felt itself to be the successor of the Church of England in America. Its men were

[1] See Prayer of Consecration, etc., in Communion.

persons who had been members of the Establishment, its ministry was expressly for those who cared for the usages and customs of the English Church, it adopted the Episcopal name and form of government, and went ahead conquering and to conquer. While the men who later organized the Protestant Episcopal Church were in vain attempting to get ordination from the English Bishops, the Christmas Conference was in session. The warfare over "Apostolic Succession" had not yet begun. In all this it is but natural to see that the new ministry, constituted in 1784 in American Methodism, should turn for guidance—or rather continue in the same guidance as far as formal service was concerned—to the time-honored Rites of their ancestry.

For instance, the custom of wearing "gowns and bands" was at first taken up by some of the Methodist preachers—Asbury among them. Thus all the ministers of "the Church" (Establishment) had done before them, and since they considered themselves now a regularly constituted ministry, it is easy to see the reason. This of course was to the disgust of some, Jesse Lee for instance, and is used by certain writers against Asbury to illustrate his "High-Churchism." "Attired in his long silk gown and with flowing bands the pioneer Bishop of America took his position on the walls of the college."[2] Such trappings, however, did not long remain about the early Methodist preachers. The saddlebags were too limited in capacity to have room for such *impedimenta* as these. It was an age and land in which every tub stood on its own bottom. The life was more than meat, and most certainly the body was more than raiment. The armor of the English Saul proved too cumbersome for the American David. "Serving no useful end," these things too soon passed away.

In this connection, though, it is interesting to observe that the Methodist ministry in these early years did find for itself a characteristic dress—one reflecting the grave, sober, and yet distinct manhood that was theirs. A short black coat was commonly worn, and a hat on the order of the Quaker's. In the life of Bishop George F. Pierce,[3] of Georgia, it is narrated that when he was a lad there was quite an objection to licensing him to preach because of his "blue broadcloth coat with brass buttons"—albeit it was all he had, a graduation present from his father, Rev. Lovick Pierce. It was also objected that he brushed his hair up straight in front and did not "brush it straight and flat down on his head as Bishop Asbury and the older preachers all did."[4] However, George Pierce finally got himself licensed to preach, blue broadcloth, "swallow-tail," hair back and all, and proved once again that manhood is not to be measured by, nor must it measure *to*, any certain type of dress.

Another mark of English ecclesiasticism that passed over into the new

[2]Asbury at the dedication of Cokesbury College. [3]M. E. Church, South.
[4]"Life and Times of George F. Pierce," G. G. Smith.

Church was the title *Reverend*, applied by the elders to one another in certain instances after the Christmas Conference.[5] This title was, however, thought by some at that time to "savor more of pride than piety," we are told, and it was made the subject of a minute question in 1787, though not "exposed to print." It was advised by that conference (1787) that everyone might use his own choice in the matter, and be *Reverend* or *Deacon* or *Elder* or *Bishop* as he chose. Emory indeed quotes this matter from Snethen, to defend especially the name *bishop* as applied to the *superintendent* at that date. At present the title *Reverend* is universally given to the Methodist minister. Curiously enough, on the Eastern seaboard, where the Protestant Episcopal Church is strong, our ministers, as well as the clergymen of that Church, are often addressed simply as "Mr." —an old formal English method of speaking of a minister—"*Mr.* Wesley," we remember.

Whether Coke and Asbury both had a hand in the 1792 work of revision is not certain. The two superintendents usually acted jointly in all matters of general superintendence, as their *Notes* annexed to the 1792 Discipline show. At any rate, when the Fathers of 1792 got through with their most sweeping abridgment of the Forms, these Offices as they retained them were left untouched for a period of time lasting well into the years of the division of Episcopal Methodism. To 1864 in the Methodist Episcopal Church and to 1854 in the Methodist Episcopal Church, South, the Forms stood with but negligible changes. Indeed, but for punctuation and the like minor alterations, we could give our text of 1844 (which we show later) as the text of 1792. During those long years the Ritual—not, however, known as such—was the master of ceremonies in all the recurrent offices connected with the life of the Church or her people. How many new converts were baptized, how many young couples united in matrimony, how many bodies laid to rest with the quiet reading of these Forms by the Methodist preacher? As a great people pushed westward, ever westward, clearing a continent with ax and rifle, there went with them one who was from them and of them and for them—the Methodist Preacher. He was not a "Ritualist"—by no means. His Book was the Bible, his study Wesley, his guide the Discipline. Yet we cannot but feel that through all these long years the Forms printed somewhere in the Discipline were often in use by the man of God. He could and doubtless often did dispense with them—so can we, and so do we, and so will we, when some new occasion teaches a new duty—but let the Church of the people called Methodists never be too ready to remove the ancient landmarks which the Fathers have set up.

[5] Emory, "Defence of Our Fathers," Sec. XIII.

CHAPTER V

THE PARALLEL REVISIONS

THE fact that the Ritual stood so long in Methodist history after 1792 with such negligible changes—practically none at all—may be due to one or more causes. It may be asserted that the Forms themselves were such a small part of the Church's life that they were ignored for the more weighty matters of activity and zeal in which early Methodism found its supreme expression. Or another may assert that after 1792 the Forms were found so eminently satisfactory, having been "purged" doctrinally and abbreviated physically by both Wesley and the Fathers, there was no need felt, for a long period, for any further revision. Whatever be the theory, the fact remains that the Forms in the Ritual did endure even in an age of rapid growth and change, with no alteration for three-quarters of a century.

Since we have been at pains to indicate clearly, in our reprint of the texts of the various Offices, the alterations and revisions which have occurred in Methodist Episcopal history, it will not be necessary here to give more than a general review of the late revisions of the Ritual. Such revisions are comparatively recent history, and as such do not need the treatment we have given to revision of the Forms in the English Church, as that is comparatively unknown to our ministry. Along broader lines we purpose to mark the progress of revision in both branches of Episcopal Methodism, noting especially the two eras in both Churches during which there was a striking parallelism in revision. The first of these eras was what we may term the "mid-century revision," centering in the revision of 1864 for the Methodist Episcopal Church; and in the period from 1854 to 1870 in the Methodist Episcopal Church, South. The second era of revision took place within the twentieth century, beginning with the 1910 revision of the Methodist Episcopal Church, South, and paralleled by one in 1916 of the Methodist Episcopal Church. Although the two branches of Methodism stood apart, and that too very widely, during the first of these eras, yet there is a parallelism in their respective revisions which it will be our purpose to point out—not a conscious parallelism, but an unconscious one, manifesting the same fact that has before been presented—that a change in faith will sooner or later bring a change in form. Since we are inclined to believe that the ethos of American Methodism, especially as relates to formal things, has ever been a unity, we can readily understand this parallelism of revision as relates to both Methodist Episcopal Rituals.

Turning to Methodist Episcopal Church history, we find that by 1856

there had evidently gathered sufficient sentiment for a revision of the Ritual, for then the Committee on Revisals proposed certain changes in the Forms. The matter was, however, held over until the General Conference of 1860, at which a committee of seven, consisting of D. W. Clark, Joseph Holdrich, Francis Hodgson, F. G. Hibbard, John T. Mitchell, L. D. Barrows, and Edward Cooke, were appointed to consider the matter of the proposed revision. This committee reported, but "Henry Slicer moved to recommit and report at the next General Conference." A. M. Osborn moved to have the Book Concern in New York forward to each member and succeeding member of the General Conference a printed copy of the revised Ritual—an excellent plan, by the way. The proposed changes at this time consisted chiefly in new offices—forms for laying corner stones of churches, dedicating houses of worship, and reception of probationers. "A few changes were suggested in the Ritual for ordination and the administration of the Sacraments." Again the matter went over until the 1864 General Conference.

At that time it was found that only two of the committee were present—D. W. Clark and F. G. Hibbard. On this being discovered, it was decided to increase the number by five, and this was done by appointing Bostwick Hawley, William A. Davidson, Charles F. Allen, D. W. Bristol, and George F. Mulfinger. "The Committee on Revisal of the Ritual made five reports covering the entire Ritual, and adding Forms for the reception of members after probation, for laying corner stones of churches, and for the dedication of churches. The Forms thus reported were with some slight amendments adopted, and were embodied in the Discipline prepared for publication after adjournment of the conference. The revised Ritual has continued in use ever since; the term *consecrate* is used instead of *ordain* in the Form for inducting a Bishop into office."[1]

Dr. George L. Curtis,[2] discussing this revision, states: "For some years a feeling had existed that the Ritual of the Church might be advantageously revised. While Methodism is far from being a ritualistic Church, still it is necessary that there shall be some forms for the proper celebration of the Sacraments, ordinances, and certain other services of the Church. Dr. Clark (afterwards Bishop), as chairman of the Committee, had been at work on a revision. The revised Ritual was examined, carefully considered, and at last adopted."

This revision breaks somewhat the rule that ritualistic revision has usually been a paring away of objectionable matter, for here we find new offices added. Yet in the ancient offices, to whose history we are confined, there was again seen in 1864 the desire to get rid of matter in fact or fancy harmful. Especially in the baptismal Offices was much revising done,

[1] "History of the General Conferences," prepared by Lewis Curts.

[2] "Manual of M. E. Church History," p. 243.

and the first one of the ancient Mozarabic sentences, "O merciful God, grant that the old Adam," etc., was deleted from both Infant and Adult Offices. But most important of all were several re-insertions of ceremonies which Wesley had discarded—the ring in Marriage, the Committal in Burial, the address to sponsors in Baptism being among them.

In the meanwhile the Forms had undergone some revision in the Methodist Episcopal Church, South. In 1854 that Church revised the prayer in Baptism, getting rid of the same material that ten years later the Methodist Episcopal Church discarded. In the Marriage service the rubric calling for the Banns was dropped, and also certain prayers at the end of that Office. In the Burial service, the Kyrie, "Lord, have mercy upon us," was dropped, as was also the general title of the Ordinal.[3] In 1858 there was further revision in the Burial service and in the Forms for Ordination —the Communion in the latter then being given up. In this year also the Committal or Commendation in the Burial service was replaced—the form of it as adopted by the Protestant Episcopal Church being used, not that of the English Church.

Passing on, we find in 1866, following the war, that the Methodist Episcopal Church, South, was practically forced to reorganize. The noteworthy matter of that year in connection with this history was the authorization by the General Conference that the Sunday Service might be reprinted "for any congregation that may choose to use it." "The reprint was made at the Publishing House (Nashville, 1867; 12mo, 125 pages) under the editorship of Rev. T. O. Summers, D.D., with great care, from the second edition that was printed on Wesley's press in 1786. It has not had a large demand.[4] One Southern writer[5] speaks of "attempt to restore the Prayer Book" at the 1866 Conference, and was happy at its failure. The writer strongly suspects that the force behind this movement was that very Dr. Thomas O. Summers himself, who, born in England, was also, like Wesley, somewhat attached to the English Rites—though, like Wesley, a very evangelical spirit.

This 1866 Conference also made changes in the Ritual. A Form for Receiving Church Members was incorporated in it; the address to the sponsors was replaced in the Baptismal Office; and the "wedding" or "ring ceremony" was reinserted in the Marriage Rite.[6] In 1870 this Church, as the Methodist Episcopal had done, added Forms for the laying of a cornerstone and for Dedication of Churches. The 1866 the Form of Reception of Members, which had been added as an appendix to the Dis-

[3] Refer to columns *in loc.* [4] McTyeire's "History of Methodism." [5] Smith, "Life of Pierce."

[6] *Rite*, so Evan Daniel holds, refers to the more comprehensive and general Service of the Church—*ceremony* to the particular—thus "the ring ceremony in the Marriage Rite." Newspapers have recently been particularizing the term *Rite* to specify only the *funeral* Rite. The entire Liturgy of the English Church is studied by Canon Brightman under the title of "The English Rite."

cipline that year, was now superseded by a new Form incorporated in the Ritual. Changes were also made in the Ordinal, the word "consecrating" now being substituted for "ordaining" in the case of a bishop. The Lesson in the Burial service was also replaced.

This comparative statement as to revision in both branches of Episcopal Methodism after 1844 will show, as we have mentioned, a striking parallelism. As has been said, this was perhaps not due to anything approaching comparative effort, for there has been no time at which these two Episcopal Methodist Churches stood farther apart in sympathy—but it was due doubtless to a slow growth along parallel lines. Some of the Ritualistic changes by the Southern Church preceded, some followed, the main (1864) revision of the Methodist Episcopal Church. In 1868 and 1888 there were minor changes in the Methodist Episcopal Ritual; but as the 1864 revision was the principal one for that Church, we use it to typify "mid-century" revision in that "Connection"; just as we use the sum of all the Southern revisals to typify "mid-century" revision in that Church. As stated, there are striking points of correlation between the two respective revisions—the reinsertion of the ring ceremony in Marriage, the address to the sponsors in Baptism, the replacement of the Lesson and also the Committal in Burial, were among these. The simplification of the Marriage Office, and the changes in the Forms for Ordination run along parallel lines in both Rituals. Especially in the new offices added, it will be observed that the Forms for admitting to membership, for laying corner stones and for dedication of churches, show that the same need was felt by both Churches at approximately the same time. It was this parallelism of revision that made it easier, and in fact almost necessary, for the writer to handle the whole question of the Ritual for both Methodist Episcopal Churches rather than for one.

The Forms added by the 1864 (M. E.) and 1870 (M. E. C., S.) revisers are not within the scope of this study except in a broad way, as we confine ourselves in this volume to the Offices Wesley transmitted to us. However, this work would not be complete without a glance at the meaning of one of these Forms—that of admission to Church membership.

It will be remembered that Mr. Wesley left out the Order of Confirmation, or that Office in which the Church of England through the bishop admits persons to what we should term "full membership." Whether Mr. Wesley believed that the terms of admission to the United Societies were sufficient, and expected these to be the gate to the Methodist Church in America with no further ceremony; or whether his Office for the Baptism of Adults, with its demand for assent to the Apostles' Creed which it contains, was esteemed by him a proper gate to the Church; or whether he stopped short of giving his "Superintendent" a power approximating Confirmation as practiced by the Bishop in England; or whether he ig-

nored, disapproved, or merely left this whole matter to his "Brethren in North America"—let another say and the writer will pay diligent attention. The outstanding fact is that there was no Office corresponding to Confirmation sent by Mr. Wesley to America, nor was such an one in our Forms until 1864 and 1870, as stated. Doubtless there was always some very fervent service of prayer and thanksgiving whenever new members came into the congregation, but until the time mentioned there was no regular form for the reception of such members. "A need was felt for some such Office," as Dr. Summers said in explaining that in the Southern Book. What terms should be met in joining the Methodist Episcopal Churches these at present fix for themselves, and such terms are no part of this history. The maintenance of this and other recent Offices by both Churches is an earnest of the fact that there was need for such.

Passing on, we find that there were several minor changes made in both Rituals from time to time—changes in wording, rubrics, titles, etc. However, not until 1910 in the Methodist Episcopal Church, South, and 1916 in the Methodist Episcopal Church was a general revision made. This was brought on by the growing feeling that the Baptismal Address and Prayer contained matter that should be deleted. The Baptismal Office "squints at baptismal regeneration," one Southern writer expressed it. To the General Conference of 1900 of the Methodist Episcopal Church, according to the Journal (page 177), there came a motion of J. F. Thompson, of South America, to substitute the 41st and 42d verses of the second chapter of Acts for the words of John 3:5 in the Baptismal Office. This will indicate the direction of pressure for revision early in the twentieth century. The M. E. Church appointed a committee in 1904 for revision—on it Bishops L. B. Wilson and R. J. Cooke—but the 1908 Conference did not act upon the report, and it was finally referred in 1912 to the Committee on Revisals.

In the meanwhile the two Churches had gotten out jointly the Methodist Hymnal, with the present Order of Service, or Sunday-worship—a move recognizing the essential unity of the two Methodisms. Upon this work we cannot stop, but pass to 1910, when there was a sweeping revision of the Ritual of the M. E. Church, South.

There was evidently a commission appointed by this Church looking toward the revision of the Ritual prior to 1910, for the General Conference of the Methodist Episcopal Church, South, meeting at Asheville, N. C., in May of that year, referred the report of this commission, as well as a number of memorials relating to the Ritual, to the Committee on Revisals. That Committee as organized during the Conference session was presided over by E. W. Alderson (North Texas), with W. A. Christian (Virginia) acting as secretary. It eventually brought in a report embodying proposed changes in the Ritual—Report No. 13 of the Committee on Revisals.

When the report was taken from the calendar, J. A. Burrow (Holston) moved that it be "adopted item by item," and this motion prevailed. The report as presented began with an introduction:

> Your committee has considered various memorials on changes in the Ritual, also the report of the Ritual Commission, and we recommend that the report of the commission be adopted with the changes noted on the attached report.
>
> Respectfully submitted. E. W. Alderson, *Chairman;*
> W. Asbury Christian, *Secretary.*

The report and the action upon it item by item was as follows, according to the Journal of this the sixteenth General Conference of the Methodist Episcopal Church, South. For all changes and items mentioned below, refer to our reprint of Offices.

Item 1 called for the Doxology to be attached to the Lord's Prayer, "whenever it is omitted in the Ritual." Item 2 concerned the rubric introducing the General Confession in Communion, and suggested that "in the name of" should be omitted. Item 3 referred to a footnote calling on all to join in repeating the "Amen" at various places in the Communion service.

These first three items passed, but the fourth, calling for the omission of the word "dear" in the Prayer of Humble Access ("so to eat the flesh of thy *dear* Son") was objected to by W. N. Ainsworth (South Georgia—later Bishop), who moved to retain the word "dear." His motion lost. Item 5 suggested that after the expression, "Then may be said," the words "or sung" be added. O. T. Hotchkiss (Texas) objected and moved to table, but lost. Item 5 was adopted. Items 6 and 7, having to do with certain minor rubrics in the Communion Office, were passed. Item 8 (Infant Baptism) offered a new—or practically new—address in the Baptismal Office in place of the old. Action on this and succeeding items, 9, 10, 11, 12, was held up on a point of order, and the consideration of these postponed.

Item 13 was therefore next taken up when the reading of the report was resumed. It related to an alternate form of question to be asked the candidate for Adult Baptism. Adopted. Item 14, referring to an explanatory footnote, "This question to be asked only of those who have been baptized in infancy," caused a great deal of discussion. "In infancy" was the battleground. Amendments were offered to amendments, in a good-humored attempt to straighten the sense of this expression, and finally "heretofore," offered as a substitute for the expression "in infancy" by I. S. Patterson (Florida), pleased the house and was adopted. Item 5 then got over as amended.

Item 15 (Marriage) proposed the insertion—really the reinsertion—of the form we term "The Betrothal" in the Marriage service. F. J. Pretty-

man (Baltimore) moved to substitute "give" for "plight" in the woman's response. His motion was adopted, and the item adopted. Item 16 proposed the deletion of "Isaac and Rebecca" from the wedding prayer. This was adopted. Items 16, 17, 18 (Burial Office) were read and adopted. These related principally to changes in the Psalms, and Lesson, and proposed an alternate Form to be inserted for use at the burial of a child. At this point W. A. Christian (Virginia) moved the insertion of an optional prayer in the Burial service, but F. W. Brandon (North Alabama) moved to table. Motion tabled. James Cannon (Virginia—later Bishop) moved to insert "an additional prayer." Motion tabled. Item 19, changing "thou fool" to "thou foolish one" in the Lesson (1 Cor. xv. 36), was adopted. Item 20 was the Committal ceremony. The committee's suggested revision was eventually adopted and may be seen in the 1910 matter in our reprint of this, the Southern Office. J. O. Willson (South Carolina) attempted to table this item, but failed. Item 21, changing numbers of hymns used, and item 22 were both adopted.

On May 20 the items held over were taken up—items 8–12, having to do with the Baptismal Offices. There was considerable discussion, but the revisers' efforts were generally successful. On motion of C. H. Briggs (Southwest Missouri), the old form of address to the parents in the Infant Office was retained as an alternative form.

The entire report as amended was read and adopted on May 20. George Thornburgh (Little Rock) moved at once to reconsider the whole report, but E. W. Alderson defended his work by moving to table the motion to reconsider. This prevailed. The Discipline issued in that year (1910) shows the changes effected by this revision—which apparently did not touch the Forms for Ordination. Our scheme of parallel columns also indicates and makes clear all these changes, but we turned aside to show how they are effected by General Conference action.

In the meanwhile, as has been hinted, a revision was pending in the Methodist Episcopal Church. In 1912 R. A. Booth, chairman of the committee having this matter in charge, got C. H. Richardson to present the report of the committee to the General Conference. Parts not touched by the minority report were first considered. The report on the Communion, Matrimonial, and Burial Offices was taken up first, as it was understood that these services would be revised with such minor changes as to provoke little opposition. But in presenting this section of the committee's report to the Conference, there ensued what the journalist of conference proceedings, writing in the New York *Christian Advocate*, termed a "tropical disturbance." The outcome was that R. A. Booth moved to refer the whole matter of revision to a commission to serve without expense, and to report at the next quadrennial General Conference.

On the third day of the 1916 Conference session, the report of the Com-

mission appointed in 1912 was placed before the house. Bishop Cooke, to whose work on the Ritual we have so often referred in our analysis of the Offices of the Ritual, was in charge of the report. Since, however, his office prevented him from taking the floor, he asked that Prof. H. F. Rall be allowed to present this matter. This was fixed as the order of the day for the following Monday, May 8.

On that day Professor Rall explained that the Commission had placed a great deal of thought and study on its proposed revision, and then he presented the report. Infant Baptism was up first. A fight at once occurred over the proposed use of the Revised Version of the Scripture in place of the Authorized Version. Dr. Downey (New York East) argued that truth to the original was a desideratum, against G. H. Bickley (Philadelphia), who had moved to retain the Authorized Version. This motion lost, but the Conference voted to retain "lively members of the same" instead of "*living* members" as the Commission had proposed. The phrase "except a man be born of water," etc., of course was another battle ground. The short prayers, or Mozarabic Sentences, as we have denominated them in the Baptismal Offices, were also attacked. For instance, Inwood of Southern California said: "Why pray, 'Sanctify this water'? We would have no Holy Water." So this section went back to the Committee. Then Governor Hanly called up again the expression, "For of such is the kingdom of God." For this the revisers had substituted the language of the American Standard Revised Version. Dr. Downey defended the later translation; Boswell (Philadelphia) the old. President A. W. Harris (Rock River) said: "Let us use the old form in every case where it does not mislead us as to truth."

The result was that, after a great deal of time had been spent, only two of the sixty-five pages of the Commission's Report had been examined. Since time was precious, a motion was made and overwhelmingly adopted that the whole matter of the Ritual, together with the Committee's Report, be referred to the Bishops, with authority to "approve, amend, complete, and print." "This great work," concludes the Conference journalist (in the *Christian Advocate*), "pending for twelve years, was thus completed with expedition and to the general satisfaction."

As the 1916 changes are given in the later columns and examined in detail in our analyses, it will not be necessary to stop upon them here. The change in the version of the Scripture employed was a sweeping one, touching as it does every Office in the Ritual. Another alteration worthy of note here was the substitution of "Holy Spirit" for "Holy Ghost" in every place in the Ritual where the Third Person of the Holy Trinity was named. We discuss this alteration in the Office for Infant Baptism.[7]

. . . . . .

[7] See under "The Rite," p. 206.

We have now completed along broad lines the history and scope of the later revisions of the Forms in the Ritual. There is, however, another matter affecting this history that may best be discussed at this point. We have traced the Methodist Ritual and many unwritten customs and ceremonies to the English Church; the question arises now: What influence has the Protestant Episcopal Church in America, through its Prayer Book and ethos, had on the formal Rites and Ritual of the people called Methodists?

To treat this question clearly it will be necessary to trace briefly the origin of the Protestant Episcopal Church in America. As has been stated before, the Clergy of the Establishment, save a comparative few, fled or disappeared when the English Church in America was annihilated by the Revolution. It was this entire wiping-out of the Church which led Mr. Wesley to take the "step long weighed." The Clergy who remained of what had been the Establishment, for some years continued an earnest effort to organize an Episcopal Church. Samuel Seabury of Connecticut, having been chosen bishop by ten of the Connecticut Clergy,[8] went to England for consecration at the hands of the English Bishops. At this point it will be well to remember Mr. Wesley's words as to ordination by the English Bishops: "If they ordain them, they will expect to govern them . . . and how grievously would this entangle us." The English Bishops refused ordination to Dr. Seabury and he proceeded to Scotland to be ordained there if possible—while far across the Atlantic Thomas Coke was drawing near Barratt's Chapel, with Wesley's parchment and the Sunday Service. "Even Dr. White," says Dr. Arthur Little of the Protestant Episcopal Church,[9] "who afterwards became the loyal and High Church Bishop of Pennsylvania, lost heart and actually proposed the appointment of superintending presbyters who should perform Episcopal functions including ordination, as a temporary expedient, until the 'episcopal succession' could be obtained." Emory indeed discusses this view of Dr. White[10] and mentions what is manifest—that what Dr. White, later Bishop of Pennsylvania, thought should be done, Mr. Wesley had already put into practice—viz., established a Church in America by presbyterial ordination with "superintending presbyters."

But the desire to obtain an Episcopacy derived from the English Church was too strong, and finally, after making certain changes in the Prayer Book (the "Proposed Book," as drawn up by a Convention of episcopally minded Clergy, was not acceptable to the English Bishops) in order to make the Book more agreeable to the English Archbishops, these agreed to and did consecrate Dr. White and Dr. Provoost as Bishops, in Lambeth Palace, February 4, 1787. These returning to America continued the work

[8] Daniel, "Protestant Episcopal History," p. 2.
[9] "Life and Teaching of John Wesley," p. 48. [10] "Defence," Sec. II.

of organization and also preparation of the Book of Common Prayer for American acceptance. On October 16, 1789, the Book as revised for American use was ratified and established by a Convention coming together for that purpose, and it is so set forth and declared in a note of ratification on the title-page of the present Book. It is denoted as: "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the Use of the Protestant Episcopal Church in the United States of America."

The changes in this Liturgy cannot be reviewed here, though we shall have occasion to name many of them in our study of Methodist forms. The Book was an adaptation of the English Prayer Book to American use; and while there are many differences between the two Books in text and matter and arrangement, there is no radical break anywhere—not in Articles, Order of Worship, or Ordinal. Whom Mr. Wesley terms the *Elder* the Protestant Episcopal Church calls the *Priest*. The Holy-days and all the calendar are observed by that Church; Ordination is done by the bishop and him only of course; Confirmation by the bishop is the gate to the Church; and there is no place for extemporary prayer.

It will easily be understood however, that between our Communion service, our occasional services, and Forms for Ordination (and Articles too, if of interest), there is a parallelism to these same Offices in the Protestant Episcopal Prayer Book, due to a common source. Although there has been some revision in these Forms by both Churches up to the present, in the main they are still parallel in language, text, and arrangement, due to this common source—the English Liturgy. The above statement should help straighten the popular misconception regarding the Methodist Ritual. This is quite often said to be taken (copied) from the "Episcopal Prayer Book." We are said to "use" the "Episcopal Marriage service," the "Episcopal Burial service," etc. This is not true if by *Episcopal* is meant—as it usually is—the Protestant Episcopal Form for these Offices. For we have clearly shown that our Rites and Ritual are not *descended from*, but *co-ordinate with*, the like Rites and Ritual of the Protestant Episcopal Church in America. Not only are they not derived from, but *antedated by some five years*, the Protestant Episcopal Use in America. Both Books have a common source—a common "corrector"—but our service is the older (1784–1789) as used and practiced by a regularly established Church in the United States.

The coördinate nature of these Methodist occasional services and the Protestant Episcopal occasional services may easily be seen in the fact that there is a good deal of material in the Methodist Ritual derived from the Prayer Book of the Church of England, that the Protestant Episcopal Church in America decided to omit from her Book; just as the latter named Church has retained much matter from the English Book that the Meth-

odist Episcopal Churches discarded. For instance, in Methodist Rituals the Prayer of Consecration in Communion is that of the English Book with a few minor changes in word or letter; but the Prayer of Consecration in the Protestant Episcopal Communion service is that of the Scotch Liturgy, or of the First Book of Edward VI. with the old "Oblation" that the Reformers fought so bitterly. The Collects just before the benediction in all three of our Forms for Ordination ("Prevent us, O Lord") are just as they are in the Church of England's Ordinal; but they are not found in the Protestant Episcopal Forms for Ordination. Sentence structure has been changed again and again in the Protestant Episcopal Book where we have retained the ancient structure. All these instances and many more that might be given are enough to disprove the impression that our Ritual is a "copy" of the offices of the Protestant Episcopal Church.

Nevertheless, as we have proceeded in our close study of the Forms in the Methodist Episcopal Rituals, we cannot but note what appears to us to be a great influence exerted upon our Forms in later years by the like Forms of the Protestant Episcopal Church. Not in the 1792 revision, but in the mid-century revisions of both Methodisms is this manifest. We cannot definitely say that each change in word or letter or ceremony, bringing such word, letter, etc., in conformity with one which is distinctly Protestant Episcopal, was actually caused by that Use—but a great number of these cannot be accidental. In our scheme we shall note the changes made in our Forms conforming to the distinctively Protestant Episcopal text, and let the circumstantial evidence make out its own case. It is overwhelming in places. For instance, the English Committal ceremony in the Burial service we may call A. The Protestant Episcopal Committal in Burial—which differs from the English—we may call B. Now Mr. Wesley left out A altogether from the Burial Office in the Sunday Service—no Committal at all. But in 1858 the Methodist Episcopal Church, South, and in 1864 the Methodist Episcopal Church placed in their respective Forms for Burial a Committal ceremony—it is B! The "wedding" or ring ceremony in Marriage was omitted by Mr. Wesley; late Methodist revision replaced it and took the adaptation of it as used by the Protestant Episcopal Church. We shall note a great number of instances of minor conformity, especially in late revisions. It is of course easy to see how this influence was exerted. The Protestant Episcopal Book is the only one we—perhaps even our revisers—come in contact with; the Liturgy of the English Church has long been forgotten; and we live among a people who use—and that, too, very beautifully—the "Episcopal" forms of service. It is easy to understand that, in revising the Ritual and making changes, the like Forms of the Protestant Episcopal Church should be appealed to, as many people suppose these to be altogether identical with the corresponding Forms in the English Book. Nevertheless it is with

some regret that the Methodist historian, who knows somewhat of the history of his own Church, sees the Forms which the Fathers gave us being wrought with under the influence of another Communion. That we who are older in years and in action, who have had an eminently high and fitting method of worship, should go to a younger organization—and one, too, that formerly denied even the legitimacy of our birth—and be guided by its method in Rite and Ritual, is something strange. Perhaps this too is due to the fact that Methodism has placed so little emphasis upon and cared so little for forms—even as to where she gets them.

CHAPTER VI

POSITION OF THE RITUAL

It is true that a Liturgy, Prayer Book, or Ritual is not the ordinary means of inculcating dogma. It presupposes that. In Methodist history, as we shall show, neither Sunday Service nor Ritual has been considered among the Standards of Doctrine—but every Liturgy and Ritual will be found to conform to the following principles:

1. It must contain nothing which violates the Articles or the formal Standards of Doctrine of the Church in which it inheres. If it should, there would be a manifest contradiction, and the expression or form so offending would at once be cast out, since the outward form must express—certainly must not contradict—the inward belief. This principle will explain revision of the English Liturgy at the time of the Reformation, when a formal doctrinal advance had been made in creed, forcing a change in outward Rites.

2. Liturgies and Rituals must not only conform to fixed outward creed, formal Articles, etc., but to the spirit of the Church maintaining the same. Formal Creeds and Articles seldom change, but spiritual tempers and the changing emphasis on different aspects of belief slowly wax and wane with the years. It is difficult to catch the real spirit of a Church in formal statements of Faith—spiritual forces are hard to lock up in words. The Ritual as a formal expression has often been wrought with by some for-the-moment all-powerful view, which in nowise touched or was touched by any Article. For instance, notice the objection of the Puritans to kneeling at Communion, an act that violated no Article, nor did any Article call for it, but the whole temper of the Puritan was against what to him was the appearance of evil. Instance the fight over the expression *Holy Catholic Church* in our own Creed and Ritual. A thousand explanations as to the real meaning of the expression *Catholic* has not been sufficient to block objection to this term among no inconsiderable number of Methodist people. Not only outward Article and Creed, but the unwritten "deeper inconsequent deeps" of faith and belief, must not be violated by Rite or Ritual.

3. Still another principle of liturgical expression is that all such must be for edification. Whatever is not, although perfectly sound doctrinally, must—or eventually will—go. If a service is too long, as Wesley admitted concerning the English Sunday worship, the less necessary portions will be dispensed with—at first informally, it may be—eventually, formally. Much material sound in teaching, and expressing things most surely believed among us, has thus been cast away in Methodist revisions to shorten

the Offices in the Ritual. Indeed this principle, that all things should be for edification, has been the one chiefly affecting the revision of the Forms in Episcopal Methodism. Only in a few places has there been any doctrinal attack on the Offices that John Wesley "purged" and transmitted to us; but these Offices have certainly been abridged, deleted, and revised —whole Offices and parts thereof—by later Methodists in the interest of brevity. *When straitened for time*, a rubric in the Communion service declares, *the Elder may omit* certain specified parts of the service. On a cold snowy hillside, over some open grave, how many ministers have left out portions of the Burial service, that the living might not be jeopardized for the dead, and that all things may be done for edification? What "does not serve any useful end," as Wesley said of Saints' days and Holy-days, must go.

Such are the principles that guide, consciously or unconsciously, liturgical expression. Especially in the revisions made during the long history of the Forms in our Ritual, are these principles most clearly seen. If future revision takes place, it must and will conform to these. Fundamentally the Ritual is much more an *expression*, than a *formal exponent*, of faith.

However, it ought to be emphasized here that the Ritual makes a much greater impression on the popular mind than do formal Articles, Creeds etc. The people as a whole rarely put emphasis on Articles and Creeds as do the theologians, but the Forms in the Ritual call them into action in recurring and unforgettable ways. Whatever be the doctrinal position that the Church assigns or may assign to her Rites and ceremonies, with the people the outward form speaks much more forcibly to the popular consciousness than the student of bare doctrine usually imagines. This is a truth that revisers have more than once failed to take into account.

Leaving now the general field of liturgical expression, we come to our own particular study again, for an examination as to the doctrinal position of the Ritual in Episcopal Methodism. As was stated in the preface to this work, there are two distinct viewpoints from which the Ritual may be considered. On the one hand it may be viewed as a written document coming down from the glorious past in which it shaped and molded the very life itself of Church and people, and remains to-day outlining for the Church modes of procedure that must be followed lest we break our own "succession." On the other hand, the Ritual may be considered something at present useful for various purposes in the life of the Church —something that may be used or discarded as need requires. Or, to express this whole matter more forcibly, if not so carefully, it is the question as to whether the Ritual is to be held as a Standard of Doctrine, or as a mere working tool of the Church. Or is there an indeterminate *tertium quid*

somewhere between these two extremes, in which it may be held somewhat lower than a Standard, but more than a temporary formality?

We can at the outset establish two facts that will further us in our study of this subject:

1. In neither the settlement of English Methodism by Wesley, nor in the Restrictive Rules of American Episcopal Methodism, nor in the 1902 Constitution of the Methodist Episcopal Church, has ever Liturgy, Ritual, or Forms of Service been *referred to by name* as belonging to the "standards or rules of doctrine."

2. Methodist Episcopal Churches have never, *as far as outward practice is concerned*, esteemed their Ritual as belonging to the "standards or rules of doctrine" covered by the first Restrictive Rule—for these Churches have certainly "revoked, altered, and changed" the Forms in the Ritual by many successive General Conferences since 1808, and up to the present feel themselves competent to do so again by a majority vote of any General Conference.

These two clearly attested statements and easily understood facts will establish the view that officially neither in name nor practice has the Ritual ever been held as belonging among the Standards of our common Methodism, or the fundamental law of the Church. The only question left for discussion is: Ought the Ritual to have been, and now be, esteemed as belonging to the *canon fidei* of the Methodists; and if so, what Ritual?

To establish the view that the Forms in the Ritual should be taken as part of, or belonging among, our doctrinal Standards, one will meet at the outset the objection that to do so will be to make the Church conform to the letter of the Ritual, rather than the Ritual conform to the spirit of the Church. That is, it would make the dead Forms the shaper and molder of the living present—a palpable impossibility. Even the English Liturgy, which is often appealed to for doctrinal position,[1] has never been considered greater than the English Church. It would be difficult to hold this extreme position, for the twenty-second Article of our Church explains, "Every particular Church may ordain, change, or abolish Rites and ceremonies, so that all things may be done to edification." Such has been the thought and practice of Methodism to date.

At the same time, to hold that the Church has power to "change or abolish" all its Rites and ceremonies, would draw one at once against the Sacraments and, in our polity, the Forms for Ordination. As far as the Sacraments are concerned, the thirteenth Article of our Church states: "The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached and the sacraments duly administered in all those things that of necessity are requisite for the same." The question might arise, How far may the Church go in changing or abolishing

[1] See Mr. Wesley's arguments from its "inspiration of the Holy Ghost" clause.

Sacramental Rites and ceremonies, and yet continue administering them "according to Christ's ordinance"? We do not press this matter, which indeed is, and we hope ever shall be, an hypothetical one, but we do wish to make clear that the privilege of "changing and abolishing" must, in a Christian Church, stop somewhere short of denaturing or wiping out the Institutions of Christ.

The Ordinal too, or Forms for Ordination, must be considered somewhat higher than a temporary outline of procedure. Indeed Bishop Bascom of the Southern Church is reported to have said: "The Forms of Ordination were originally received from Wesley as not only valid and sufficient, but always regarded as essential to the very existence of the ministry; and of course the Church must be considered as a constitutional arrangement, and an undoubted part of the constitution."[2] It would indeed be interesting to follow the theory that these Forms for Ordination are essential to the very constitution of the Church itself. Certainly they antedated the formation of the Methodist Episcopal Church in America, and gave it its episcopal "regimen," and certainly they have been revised less than any other part of the Ritual from that day to this—for if there is any part of the Ritual that the General Conference has walked softly about, it has been these same Forms for Ordination.

In connection with the discussion above the writer will put in a report from the Commission on the Constitution appointed by the General Conference of the Methodist Episcopal Church, South, in 1910:

> It is our judgment, not hastily but deliberately made, that the Forms for the Administration of Baptism and the Lord's Supper and the Ordination Services cannot be changed by a simple majority vote of the General Conference. Should it be thought best to change any of these Forms, it ought to be done in a constitutional manner. We therefore advise that the Forms contained in the Discipline of 1808 be replaced in the next edition of the Discipline and remain there until by a constitutional process a change is made.

On the Commission that thus reported were Bishops Candler, Atkins, Denny, Murrah, and Wilson. This is the only official statement, so far as the writer can learn, that has ever recognized that the Ritual is some thing more than a temporary expression. The above report was brought to the General Conference of 1914 and eventually "spread upon the minutes," though nothing was done about the matter suggested. The Methodist Episcopal Church in 1902, as has been stated, did not name the Ritual or any Forms thereof as belonging to the fundamental law of the Church.

It may be understood that the question as to the status of the Ritual is somewhat complicated because of the varying values of the different Offices in it—as may be gathered above. Palpably the Sacramental services are more important to the life of the Church than is the Burial service,

[2] *Methodist Quarterly Review*, October, 1917, R. G. Smith.

for instance; the Forms for Ordination than those for laying a cornerstone of a house of worship. And yet it would be difficult to measure the varying degrees of value in the Offices, and give reasons therefor. Perhaps the whole matter may safely be left to the consciousness of the living Church. This at least has been the practice to date. Perhaps, on the other hand, these Forms deserve closer guarding than to leave them open to the immediate will of Conference action.

However, as far as revision is concerned, the Methodist Episcopal Churches have ever felt themselves privileged to change the Ritual in the way just named—by General Conference legislation. Practically the Forms have never been under the Restrictive Rules. What shall take place in future in either Methodism, or in a united Methodism, no one can say. It may be that again there shall be a common Ritual, which shall not be held as a temporary "use," but as a lasting expression of the Church's life in outward action and symbol.

Certainly no one can take the extreme position that the Ritual—any part of it—is too sacrosanct to be amended by the Church. Yet such revision as is done should be carefully considered. Dr. James Buckley, writing in the *Christian Advocate* of May 11, 1916, concerning the proposed revision of that year, says: "This is one of the most difficult of problems. Several times the Ritual has been changed in some respects—and not always for the better. If it is done, the work should be watched by the whole body when it comes up for discussion. . . . Delegates should leave the Ritual as it is as much as possible. . . . It is also better to use the phrases of the ancients if possible."

But adoption by majority vote of a whole report of a committee on revisals is too sweeping to get a thorough expression of the Church's mind and will on every point in the Forms. At the same time to fight over sentence by sentence, as the General Conference of 1916 (M. E.) found, would take all the time of any General Conference. The solution would seem to be a comparative setting forth of the Forms, with the proposed revision, in parallel columns (as we do in this book); or have the proposed revision printed in book form as the Protestant Episcopal Church does. In all cases time should be given for careful study of the proposed revision, before a vote is taken. Balloting could be so arranged as to get the general expression rapidly on each point. This might sadly mar the literary unity of any Office so revised, but it would represent the will of the Church. That having been made clear at each point, the whole could then be welded together and resubmitted for final approval.

For certainly such revision as is done should be accomplished by the will of the whole and not of a part, no matter how competent that part is. Time after time in the ensuing history of these Forms we shall note changes made, some inadvertently, some intentionally. Nothing radical has been

done without the consent of the General Conference; but to leave these Forms in the hands of a small group is not doing justice to the will of all. Carelessness in proof reading, mistakes in punctuation and spelling, and a succession of minor discrepancies have characterized the transmission of these Forms in Methodist history, as will be seen from the countless variations in our reprint of texts. In the 1912 Ritual of the Methodist Episcopal Church, for instance, a time-honored rubric happened to fall in the printer's "make-up" at the bottom of that particular page of the Discipline. In 1916 this rubric appears as a *footnote* on the corresponding page, but entirely out of its ancient order.[3] This error has been corrected in the last (or 1924) edition of the Discipline, but serves as an illustration of the way in which changes occur. There has been steady decapitalization of names and titles through successive editions of both Rituals, and punctuation too has varied with different Book Editors. These are all minor and inconsequential changes, but that they can and do occur leads to the conclusion that the Ritual should be kept under a more watchful supervision by the Church general.

We have an ecclesiastical lineage worthy of honor, and an eminently high and fitting method in Rite and Ritual. Let us keep our formal worship and ordered forms worthy of our inheritence. To this end, let the Rites and Ceremonies of Methodism reflect the mind and temper of the whole Church at each point—let them be embodied in such form as may guard and be guarded by the Church; and if change be desired or desirable—as it will be—let such change be carefully wrought. The writer should prefer to see the Forms having to do with the Sacraments and Ordinations—in fact, all these ancient Forms—put under the Restrictive Rules relating to General Conference action, as then such changes as are desired would be wrought more slowly, and in a safer manner than occasion now gives. But this is the province of the Church—not of the historian.

[3] Discipline, 1916, p. 435; 1920, p. 456.

CHAPTER VII

SCHEME OF STUDY

We now take up one by one the eight Forms which it is the province of this book to set forth as to meaning, history, and present use. The method of such study will be: First, to introduce each Office in its general sense, and especially to note its place in Methodist teaching and practice; then will follow the special feature of this book, the system of parallel columns by which every change in the actual text of the Office may be shown with date of such change; then an analysis and interpretation of the parts of the Office, as such parts or divisions are indicated in the columns of textual matter. In addition, to some of the Offices there are added, where it is thought necessary, certain approved liturgical notes to aid in the better conduct of such services.

It may be noticed that the order in which we take up the eight Forms that we study, is the order in which these first came to Methodism—Communion, Infant Baptism, Adult Baptism, Matrimony, Burial of the Dead, Ordination of Deacons, Ordination of Elders, and Ordination of Bishops. This order may be seen in the table of contents of the Sunday Service, already given, and was the order in the Ritual until the later revisions.

In the parts of this work for which the author is responsible, such as the various introductions, analyses, and notes, it has been his aim to set forth not his own, but the opinions of the most eminent Methodist authorities. Wesley, Coke, Asbury, and Emory have provided sources for such study, as will be indicated. The work of Dr. Thomas O. Summers has been appealed to often, as has that of Bishop R. J. Cooke for many special interpretations connected with these Offices. Of course the Articles and Discipline have provided sources that are beyond cavil. Among more recent writers, Curtis, Neely, Tigert, and Du Bose have been drawn upon for opinions in regard to many matters.

It is, however, in the actual reprint of the Offices, the parallel columns, that the whole historic course of the Forms in the Ritual may be made clear to any observer. This system requires a great deal of space, but has the advantage of showing the setting of our present Forms in a way no amount of description ever could. The blank spaces in the later texts ofttimes speak louder than matter in print. Especially in giving a reprint of Wesley's Offices, in comparison with the English Prayer Book and with our own later Rituals, do we feel that we are adding something important to Methodist records. As the continuity of each text has been kept in spite of great gaps in its reprint, and as letter and point have been reproduced as carefully as modern typography permits, one is enabled at a

glance to make a comparison of past and present. The key to this system is given before the first series of columns—that of the Communion service.

It has already been explained that we are indebted to another for the column of sources and for that of the 1661 Prayer Book—to Dr. F. E. Brightman, Chaplain to the Bishop of Oxford. Through his courtesy and that of his publishers, Messrs. Rivingtons, London, we have been allowed to use such material from "The English Rite" as was needed, and upon this built our later Methodist Forms, including Wesley's. For the reprint of Wesley we had recourse to a copy of the 1784 Sunday Service in the Library of Drew Theological Seminary at Madison, N. J. This book is entitled "The Sunday Service of the Methodists in North America: With Other Occasional Services: London—Printed in the Year MDCCLXXXIV." Inside the cover of this volume is William Watters's name written in pencil, and the book is said to be his autographed copy.

The writer has examined four other copies of this 1784 Sunday Service: two in the Library of Bishop Collins Denny at Richmond, Va., and two in the Library of Congress at Washington. These five copies of the 1784 Sunday Service seem to agree exactly throughout their 314 pages, though it may be mentioned that of the five, only one, in possession of Bishop Denny, is bound with the Minutes of the Christmas Conference. Every effort has been made by the author to reproduce carefully and accurately the text of the 1784 Sunday Service. The copy of William Watters at Drew was our "corrector."

We break into the text of Wesley twice, however, to show two forms or ceremonies not printed in the regular 1784 copies. One of these ceremonies is found in the Communion Office (page 119) and consists of certain side notes in the Prayer of Consecration (directions for breaking the bread, etc.), technically known as the "Manual Acts." The other ceremony, known as "the Signation," is found in the Baptismal Office (page 182). The latter form directs that the minister shall make the sign of the cross upon the forehead of the child immediately after the Baptism itself. Neither Manual Acts nor Signation are found in the 1784 Sunday Service. Our warrant for including these ceremonies in the text of Wesley is a Sunday Service at Drew Theological Library, bearing no title page and of uncertain date, but bound with the Minutes of the Christmas Conference, and belonging to the Emory collection. This book, marked "Methodist Liturgy" on its cover, seems to agree with the 1784 books in all respects, except that it shows the Signation and Manual Acts which the regular 1784 books do not have. Whatever be the status of this volume, it is clear to the writer that Robert Emory, rightly or wrongly, believed this book to have been the original Sunday Service and so used it in writing his "History of the Discipline." Emory states that Wesley did send over a form for signing the forehead of the child in Baptism (Emory

prints the form itself); and since this is apparently the only volume he had showing such a ceremony, it is pretty clear that he took this book, bound with the Minutes of the Christmas Conference, as the original Sunday Service. The exact status of this book, which differs from both 1784 and 1786 Sunday Services, is a problem whose solution perhaps awaits a bringing together of more editions of the Sunday Service. We feel, however, that these two ceremonies in question (Manual Acts and Signation) are well worth reproducing in our column of Wesley, giving at the same time this statement as to authenticity.

As to the Manual Acts, these are in four copies of the 1786 Sunday Service to which the author has had access, and were certainly in the 1792 and succeeding Disciplines. The Methodist Episcopal Church yet retains the Manual Acts, though the M. E. Church, South, dropped them in 1854. If the Manual Acts were not included by Mr. Wesley in his Liturgy, it is difficult to account for their sudden appearance in 1792, especially as at that time there was a great "purgation" of matter from all the Offices. On the other hand, the Manual Acts are not in certain copies of 1786, and Peterson, the historian of the Discipline of the M. E. Church, South, dates their introduction as 1792 and says they were not retained by Wesley. At any rate we have printed the Manual Acts in our column of Wesley, giving the wording of the book of Emory. In our 1844 column we reproduce them as they were from 1792 to 1844. With the two exceptions noted above (we discuss the Signation, page 207) our entire text of Wesley is a careful reprint of the 1784 Sunday Service.

The 1844 text is that of the Discipline of that date. We use that issue of the Forms as marking the end of an era in American Episcopal Methodism, though we could as well have selected the text of 1820 or 1792. In fact, the author made his copies of the 1844 text by the 1820 Discipline, but checked them later by the 1844 issue—to correct punctuation more than anything else.

The Disciplines of the latest dates—1922 for the M. E. Church, South; 1924 for the Methodist Episcopal—furnished the text of the Ritual for the last columns—or present Forms.

In all these columns we have endeavored to reproduce the texts exactly, even to letter and point. The awkward appearance of the many interruptions and blank spaces in each text is necessary to the scheme of study, and after a few moments will give the student no trouble.

THE LORD'S SUPPER

THE LORD'S SUPPER

THE Sacrament of the Lord's Supper is an Institution of Jesus Christ, and "has always been regarded as the most sacred ordinance of religion, the most solemn rite of Christian worship."[1] We are given accounts in Matthew, Mark, and Luke concerning the sacrificial meal which Jesus ate with his disciples on the night that he was betrayed. St. Luke's account contains a supplementary command: "This do in remembrance of me." While this last expression (Luke xxii. 19) is put on the suspected list by Westcott and Hort on the ground that this reading is omitted from early "Western" texts, yet, as Bishop Cooke truly says, "whatever be the case in Luke's narrative, the unimpeachable word of St. Paul himself" speaks with no uncertainty. For the Apostle declares[2] that he had received from the Lord a special revelation on this subject, with the command, "Do this in remembrance of me." Agreeable to this holy Institution, in all ages Christians have commemorated the Lord's death and passion by observing his Supper.

"It has ever been the central feature of Christian worship," states Evan Daniel. Indeed the earliest extant Liturgies consist exclusively of forms for its administration. About the Communion have grown the variegated forms and *ritualia* which distinguish the liturgical Churches. We of the denominations called Evangelical little dream of the absolute supremacy of this Sacrament in the older liturgical Churches. The sermon —which holds perhaps the prime place in our modern evangelistic service of worship—gives us only a faint chance for a comparison, for the Mass to the Roman Catholic, for instance, is vastly more important than any number of sermons are to a Protestant. Even in Methodist history this Sacrament has been given a foremost place among all the other ordinances of our Church. To the Elders alone, or highest order in Methodist polity, is committed the privilege of administering this Sacrament, while Baptism, the other Sacrament, may be administered by Deacons and in some cases by an unordained "supply." The 1922 General Conference of the M. E. Church, South, debated warmly a motion to permit Deacons and young men on trial in the Conferences to administer this Sacrament as well as Baptism. This debate went quickly into the merits of the two Sacraments which we confess. With no idea of giving weight to any spiritual difference between Baptism and the Lord's Supper, the writer unhesitatingly affirms that in the mind and history of the Church to date, the Sacrament of the Lord's Supper remains *in practice* the foremost symbol of worship to God. Perhaps this is due to the fact that Baptism is a

[1] Cooke, "History of the Ritual," p. 236.

[2] 1 Corinthians xi. 23–25.

Rite celebrated but once for each of us, and that too in infancy usually, while the Communion of the Lord's Supper is a constantly recurring means of grace, taken again and again in the fullness of our Christian maturity "to our comfort." Perhaps, too, it is because this Sacrament is a great corporate act, a communion of all, rather than the participation of a limited number (priest and babe, for instance) as in Baptism. It is noteworthy also, in this connection, that many persons seek Baptism for self or child impelled by a superstitious desire to "have it done," but few of that type rush to the Table of the Lord. There is that within the human breast which forbids one not overly clean from approaching this Sacrament, and there are those in every congregation who sit through the sermon, but slip away before Communion. *Practically* we say, this Sacrament is "The Sacrament," as we usually term it, and perhaps will always remain so. It was the breaking of a long Methodist tradition, as well as a longer English one, when the Disciplinary revisers of 1848 in the M. E. Church, and of 1922 in the M. E. Church, South, displaced the Communion service from the first place in their respective Rituals, and transposed it to a place among the minor and later forms.

The meaning of this Sacrament has been the conflict of centuries. The Roman Catholic doctrine of the Mass, it seems agreed, has been a growth since the time of Cyprian. He was the first, it appears, to advance the idea of the sacrificial character of the Eucharist—though with Cyprian this sacrificial aspect was *plus* rather than *versus* the memorial character of the Supper.[3] At any rate, since his time the whole Roman Dogma *in re* this Sacrament came into being—mediatorial priesthood, transubstantiation, denial of the cup to the laity, private masses, and masses for the dead—practically all hanging upon the sacrificial character of the priest's act. The thing which gives the Roman Catholic priest his grip on the laity—a control utterly incomprehensible to Protestants—is the fact that he alone, so they believe, has the power to offer up to God again and again the body of the Lord *for them and their sins*. With them there is no other way. What the Roman Catholic sees, when the Mass is celebrated, is Calvary taking place again, and that too *before his very eyes*. That drama of two thousand years ago, to which we look back in awe, is repeated now for the Roman Catholic often in his presence and *for him*. It is little wonder that he falls prostrate and adores, that he removes his hat when passing his church building, or obeys his priest. The Mass is all to the Roman Catholic.

The central conflict of the Reformation was over the meaning of this Sacrament, and it remains the great divide between Rome and Protestantism. Although Justification by Faith and the Priesthood of all Believers were cardinal points of the Reformers' doctrine, these were strange-

[3] See his *Epistle lxiii*. Also Lindsay, "Church and Ministry," *in loc.*

ly interwound with the meaning of the Lord's Supper, so that the outward form of its celebration has ever caught the essence of either Reformed or Roman Catholic ideals. Is it to be celebrated on a *Table*, or *Altar*? Is it a *Real Presence*, or *representation?* A history of the wording of Ritual or Prayer Book in this service will be a history of the fluctuations of the Reformation. The Roman Catholic theologian ever writes his *hoc est meum corpus* and stands on it. The Protestant says: "This do in remembrance of me." Could we agree on all other points which divide us, there would still be the insoluble question of the Mass. Indeed all conferences and conciliatory meetings, called or held by princes and temporal powers in order to bring Roman Catholic and Protestant together, have always broken on the meaning of this Sacrament. Grant the Roman Catholic his premise, that in the Mass, by word of the priest, the actual flesh and body of Christ, the Lord of Heaven and Earth, appear in his hands, and we might very well admit that the man who can effect this has the keys to heaven, and that so far as we are concerned *he* is the door. And if the Roman Catholic grants us that what Christ did once long ago was a "full, perfect, and sufficient sacrifice, oblation, and satisfaction," once and for all; that no man, here or hereafter, may repeat that "oblation of himself once offered"—then indeed the *hoc est meum corpus* droned by the priest is *hocus pocus*, as the blunt folk-etymology of England had it, and the whole business becomes indeed a "blasphemous fable and a dangerous deceit."

Now this battle was fought for Methodism while as yet she was not—that is to say, the Protestant Reformation established this Sacrament on a different footing from the Mass. Hence in the Ritual that came to Methodism from the Prayer Book there has not been much revising in order to extirpate Romish tendencies, as that work was thoroughly done, by 1661, at any rate. A few changes there have been, but more for freedom and brevity in this service than to get rid of something positively noxious.

Without discussing fully the ideas of Transubstantiation, Consubstantiation, or the Zwinglian Commemoration Doctrine, let us repeat the eighteenth Article of our religion for an authoritative statement of Methodist belief. "The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper, is faith." "The elements are not the *means*, but the *occasion* of our partaking," says Bishop Du Bose.[4] "Carnal bread could not serve in this." Bishop Cooke intimates that, while we subscribe to the memorial value of the Supper, it is more than a "bald commemoration" to us; and Wesley, against the Quaker's teaching that "the breaking of the bread was but a figure and

[4] Symbol of Methodism."

ceases in such as have obtained the substance," says: "Saint Paul knew nothing of this. . . He says, 'As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.'" Wesley himself urged constant attendance on this Sacrament and affirmed that it was a "means of grace." Like other things having to do with God and man, here is a mystery—but in all ages this Institution of our Lord and Saviour has been most precious to the Christian heart.

Who May Administer? Since earliest times it has been the prerogative of the leader of the congregation—the presbyter or bishop—to administer the Eucharist. The deacons served only the mechanical part of the act.[5] Lindsay is authority for the statement that we do not know how the primitive eucharistic meetings were conducted, except "the one fact, that when the prophets were present, they led." He admits that we do not know, when several prophets were present, whether they presided in turn, or selected one of their number to preside. We do know, however, that the Communion has ever been carefully guarded, and Saint Paul in a pretty stiff place in his first Corinthian letter (xi. 20 ff.) makes it plain that this Sacrament is not to sink down to the level of an ordinary meal.

As the organized Church grew, the celebration of the Sacrament was ever directed by the highest ecclesiastical Order. The later bishops indeed, being medieval lords, gradually permitted the celebration of this Sacrament to devolve upon the priests. No lower Order, however, has ever been permitted to perform this act by the Churches claiming catholicity in origin. The very word "*Mass*" is thought to have come from the "*Ite, missa est,*" dismissing the assisting deacons, sub-deacons, etc. When the Church of England broke *en bloc* from Rome, she kept the same Orders, and her priests alone to-day have the right to administer Communion. The same is true of the Protestant Episcopal Church in America, whose ministers are definitely termed *priests* in the Communion service.

The Methodist custom in this respect is somewhat wound up with the status of our Orders. Mr. Wesley, it is well known, never permitted his preachers to administer the ordinances until after his 1784 break with the Establishment. The preachers in America prior to that time called themselves "Assistants," and forbade any of their number to administer the ordinances. When Wesley sent over the Forms for Ordination with the Sunday Service, the ones who received thereby ordination were termed *elders*, and to these, by the 1784 Discipline or Minutes, was permitted the right to administer the Lord's Supper. Deacons, however (also established and ordained by the Sunday Service Forms for Ordination), were to ". . . assist the elder in the administration of the Lord's Supper, to marry, bury the dead, and read the Liturgy to the people as prescribed, except what relates to the administration of the Lord's Supper." To this

[5] Schaff-Hertzog Encyclopedia, art., "Lord's Supper."

date, in Episcopal Methodism, the Sacrament of the Lord's Supper may only be administered by an elder—the highest Order.

As to the assistance deacons may render (in the Methodist connection) it is customary for these or other ministers present to be invited within the "chancel," where they may be allowed to receive the Communion with the elder-in-charge. Here they may take part in the reading of the Collects, or other parts than those where the elder is specifically named in the directing rubric.

Who May Receive? In the primitive Christian organization, doubtless all who named the Name were together in this Sacrament. But as trials came on the Church, there grew the necessity for a more watchful care over the communicants. The various penances began to be demanded as proof of the profession of one wishing to communicate. Of course the judge of the worthiness or unworthiness of any such one was the priest. And so the first rubrics of this service in the Prayer Books of the Church of England and the Protestant Episcopal Church in America have to do with the character of the communicants, and the power of the minister to repel any whom he may deem unworthy to receive the Communion.

The 1784 Minutes of the Methodist Episcopal Church in America contain this direction concerning the administration of the Lord's Supper:

> Let no person who is not a member of the society be admitted to the communion without a sacrament ticket, which ticket must be changed every quarter. And we empower the elder or assistant, and no others, to deliver these tickets.

In 1789 the "ticket" is not mentioned, but this time the direction states,

> Let no person not a member of our society be admitted to the communion without examination, and some token given by an elder or deacon.

In 1792 a note was appended to the above direction that, "No person shall be admitted to our communion if guilty of any practice for which we would exclude a member of our society." In Section xxiii. of the "Notes on the Discipline," Asbury and Coke caution their preachers against the practice of admitting outsiders to our Communion unless they have been first examined, as at that date all Methodists were. The above directions of course were all for outsiders, Methodists themselves being under strict discipline through their class leaders.

It has long been the practice among Methodists, however, to invite members of other denominations to join in this Sacrament. There is more fear among our ministry of failing to bring the Supper of the Lord to those who want it, than of permitting an unworthy person to receive it. While the above disciplinary directions were eventually made rubrics in the Communion service (they have recently, however, been omitted), at present the invitation to persons of other denominations to join in communicating is qualified by saying, "If in good standing," or some such

phrase. As to Methodist people, the minister usually feels that he has the right as pastor to refuse any of them the Communion if he knows such as be flagrantly unworthy. However, an individual of this type should not be in the Church at all; and if one were such a "notorious evil liver" as to be refused the Communion, our preachers would usually bring such an one to trial beforehand, or force a withdrawal. Furthermore, as we hinted, this type usually shuns the Table of the Lord.

Concerning children of the Church, not as yet received into membership, while there is no rule forbidding them to come to this Table, yet the Communion is esteemed a privilege of Church members in the formal sense, and it is one of the "rights and privileges" to which they are welcomed when they formally join the Church. Children who are not members therefore do not commonly appear at the Lord's Table.

Private Communion.—There is no objection in Methodist polity to private Communion, for reasons such as sickness, feebleness, etc., preventing attendance at the regular service. Mr. Wesley sent a separate Form for the Communion of the Sick, but it was dropped from the 1792 Discipline. At present our ministers use such parts of the present Office as they deem suitable.[6] The Church of England's rubric forbidding the celebration of Communion, save where three may be present with the priest, was of course aimed at breaking up solitary masses. Such an injunction became obsolete when Protestantism became firmly established, and Mr. Wesley omitted this rubric from the Sunday Service. Not one of the Methodist elders would think of celebrating Communion by himself.

[6] See last rubric of M. E. Office.

KEY TO THE COLUMNS

(This key is to be taken in connection with the parallel columns following, not only in the Communion service, but all the other Offices in the book.)

THE first column contains the sources of matter shown in the second column. *Sarum*, *Bucer*, etc., preceding the various parts in this column, indicate of course the author or origin of such matter. Where no such name is prefixed, the last indicated source is presumed to be followed. All the sources are taken from "The English Rite."

The second column is the text of the 1661 Prayer Book. The matter in SMALL CAPITALS is that which the 1552 Book contributed to the Office; the matter in *italics* that which 1661 contributed. All the plain type is the original language of the First Prayer Book of 1549. Except for the SMALL CAPITALS and *italics*, the whole Office is reproduced exactly as 1661 had it, even to spelling and punctuation. Nothing is found in the text nor is anything omitted that was in the original, unless by an unmistakable note the editor makes such insertion or omission clear. Again we draw on Dr. Brightman for the reproduction of this text, relying upon his reprint of the text of 1661 in "The English Rite."

The third column is that of John Wesley's Sunday Service. This text is a careful reproduction of that of the 1784 Sunday Service Book preserved in the vaults of the library of Drew Theological Seminary. The italics in this column, however, are our own, and indicate new matter, or matter belonging peculiarly to Wesley's text—Wesley's contribution to this Office. Whatever is not found in Wesley's Office, as compared with the 1661 column before it, will be understood as an omission by his own hand of the corresponding matter in the English Prayer Book.

The fourth column is that of the Ritual as found in the Discipline of Methodist Episcopal Church in 1844, published by G. Lane and C. B. Tippett, at New York, with J. Collord, Printer. *Italics* in this column show new matter added between Wesley's Sunday Service and 1844. Dates accompanying such *italicized* matter indicate:

(1) A pure insertion where all four figures of the date come together before and above the first word of such pure insertion; as, for instance, the last rubric of the Communion service—

1792
N. B.—If the Elder, etc.,

Since this last Methodist rubric is a pure insertion—that is, having no kindred form in a previous column—we indicate it as shown.

(2) An omission in the text is to be understood by a glance at the previous column to see what matter was omitted; then the date written in or across the blank in the deleted column will give time of such omission. Occasionally parentheses inclose blank spaces with dates, in order that the range of omission may be made clear.

(3) A substitution in the text—something occurring very frequently in the Methodist Rituals—is indicated by a divided date, as:

"After which the $\frac{19—}{—16}$ *Minister* shall say,"

Here *elder*, which has been in the previous column, is understood to have been changed to *minister* in 1916.

The fifth and sixth columns are those of the present Rituals of the two Methodist Episcopal Churches, as indicated. The Discipline of 1922 furnished the text of the Ritual denominated, M. E. C. S., or that of the Methodist Episcopal Church, South. The 1924 Discipline of the Methodist Episcopal Church was drawn upon for the present text of the Ritual of that Church. The same system of date marks for insertions, omissions, and substitutions prevails in these columns as in the 1844 text. Both these last columns, M. E. and M. E. C. S., are to be referred to the 1844 column, *not to each other* for the base of all indicated alterations.

Where no date accompanies italicized matter in the 1844, M. E., or M. E. C. S. columns, the last given date is understood to be followed, as where a number of italicized expressions due to a common revision occur in the same paragraph or section, it is often found sufficient to place the date of such revision over the first indicated alteration. It may also be mentioned here that all changes in the Methodist Episcopal Ritual due to the use of the American Standard Edition of the Revised Bible occurred in 1916. This 1916 change in version thus accounts for the alteration of all scriptural passages in the Methodist Episcopal column. It may be noted that the Psalms, the Lord's Prayer, and certain forms of benediction in this Ritual were not affected by this change in version.

It must be remembered that all blank spaces are to be disregarded as having anything to do with the continuity of the texts shown. Occasionally even a period or question mark, rather than appearing at the actual end of the printed sentence, will be found across a blank space, indicating an omission at such point. As stated before, this system uses much space, but is the best yet devised for a comprehensive view of the history and evolution of such Offices as we have shown. The great gaps and omissions in each text may prove awkward in appearance, but after a few moments will be easily understood. We have had to disregard actual italics, black-faced type, etc., as found in the Offices which we reprinted, as we needed italics, etc., in our own scheme, and could not confuse that by printing a separate number of italicized words in our texts. Otherwise capitals and punctuation are identical with the original.

For certain dates in the mid-century Methodist revisions, the author referred to the work of P. A. Peterson (M. E. C. S.) and David Sherman (M. E.), the historians of the Discipline in their respective Churches. Pains were taken, however, to check the data furnished by these writers. Neither listed completely nor accurately the changes we wished to show.

Peterson is very inaccurate—possibly through some fault in the printing; and Sherman, who seems to have copied Robert Emory wherever possible, does not show enough of the actual text of the Offices for us to rely upon his work. We have therefore taken our data almost entirely from the Discipline itself—or rather, file of Disciplines.

Our scheme of study and display fails to show certain temporary alterations which occurred between the dates of the texts we reprint. For instance, between 1844 and 1924 there were two important revisions in the Ritual of the Methodist Episcopal Church, and in a very few cases the matter of these revisions overlapped. Our scheme would not show, therefore, what new matter 1864 put in, if 1916 threw it away, as all this occurred between the 1844 text and the 1924 one. However, these temporary changes were without exception of a minor character, and where they are at all noteworthy they are treated in our Analysis and Notes.

Sources	*1661* (1661 Prayer Book)	*Wesley* (Wesley's Sunday Service)
	THE TITLE	
(Sarum Use) Ordinarium missae.	THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION	THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER
	THE FIRST RUBRICS	
(*Injunction* 26,–1547) For as much as variance and contention is a thing which most displeaseth God, and is most contrary to the blessed communion of the body and blood of our Saviour Christ; Curates shall in no wise admit to the receiving thereof any of their cure and flock, who hath malitiously and openly contended with his neighbor, unless the same do first charitably and openly, reconcile himselfe again, remitting all rancour and malice, whatsoever controversy hath been between them. (Wilkins *Concilia* iv p. 7)	So many as intend to be partakers of the holy Communion, shall signifie their Names to the Curate *at least sometime the day before.* And if any of those be an open and notorious evilliver, or haue don any wrong to his Neighbours by word or Deed so that the congregation *be thereby* offended: ye Curate HAUING KNOWLEDGE THEREOF shall call him and advertise him, *that* in any wise *he* presume not *to come* to the Lords Table, vntil he haue openly declared himselfe to haue truly repented, and amended his former naughty life, that the Congregation may thereby be satisfied which *before* were offended; and that he haue recompensed the parties to whom he hath don wrong , or at least DECLARE HIMSELFE to be in full purpose so to do, as soon as he conveniently may. The same order shall the Curate vse with those betwixt whom he perceiveth Malice, and hatred to reign: not suffering them to be partakers of the Lords Table, vntil he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make Amends for that he himselfe hath offended, and the other partie will not be perswaded to a godly Vnity, but remain still in his frowardnes and Malice: the Minister in that case, ought to admitt the penitent person to the holy Communion, and not him that is obstinate. *Provided that every Minister so repelling any, as is specified in this or the naxt precedent Paragraph of this Rubrik shall be obliged to giue an Account of the same to the Ordinary within fourteen Dayes after, at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*	

1844	*M. E. C. S.*	*M. E.*
(M. E. Ritual 1844)	**(Ritual 1922 M. E. C. S.)**	**(Ritual 1924 M. E. Church)**

THE TITLE

1916— 1848
THE SACRAMENT OF THE
—1916
LORD'S SUPPER, OR THE HOLY COMMUNION

1880
(Let the pure, unfermented juice of the grape be used in administering the Lord's Supper.)
1892
(Let persons who have scruples concerning the receiving of the Sacrament of the Lord's Supper kneeling be permitted to receive it either standing or sitting.)

THE ORDER FOR THE ADNISTRATION OF THE RD'S SUPPER.	THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER.	ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER

(THE FIRST RUBRICS)

Sources	*1661*	*Wesley*

THE TABLE

(Sarum)

Ad missam dicendam dum sacerdos induit se sacris vestibus dicat . . .

THE TABLE AT THE COMMUNION TIME HAUING A FAIR WHITE LINEN CLOTH VPON IT, SHALL STAND IN THE BODY OF THE CHURCH, OR IN THE CHANCEL, WHERE MORNING AND EVENING PRAYER *are* APPOINTED TO BE SAID.

AND the Priest standing AT THE NORTH SIDE of the TABLE shall say the Lords Prayer with the Collect FOLLOWEING, *the people kneeling.*

The Table at the Communion-time, having a fair white Linen Cloth upon it, shall stand where Morning and Evening Prayers are appointed to be said.

And the *Elder*, standing at the Table, shall say the Lord's Prayer, with the Collect following, the people kneeling.

THE LORD'S PRAYER

Our Father which art in heaven, Hallowed be thy Name. thy Kingdom come. Thy will be don in earth as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespasse against vs. And lead vs not into temptation, But deliver vs from evill. Amen.

Our Father, which art in Heaven, Hallowed be thy Name; Thy Kingdom come. Thy will be done *on* earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into Temptation, but deliver us from evil. Amen.

COLLECT FOR PURITY

Oratio.

Deus cui omne cor patet & omnis voluntas loquitur, & quem nullum latet secretum: purifica per infusionem sancti spiritus cogitationes cordis nostri vt te perfecte diligere & digne laudare mereamur. per dominum. . . Pater noster.

His finitis et officio misse inchoato: cum post officium GLORIA PATRI incipitur: accedat sacerdos cum suis ministris ad gradum altaris. . .

The Collect.

Almighty God vnto whom all hearts be open. all desires known, and from whom no Secrets are hid: clense the thoughts of our hearts by the inspiration of thy holy spirit, that we may perfectly love thee, and worthily magnifie thy holy Name through Christ our Lord. Amen.

The Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Amen.

THE TEN COMMANDMENTS

In dextro cornu altaris cum dyacono & subdiacono officium misse. . . prosequitur.

Sequatur

Then shall the Priest, *turning to the people* REHEARSE DISTINCTLY ALL THE TEN COMANDMENTS: AND THE PEOPLE *still* KNEELING, SHALL AFTER EVERY COMMANDMENT ASK GOD MERCY FOR THEIR TRANSGRESSION *thereof for the time past and grace to keep* THE SAME *for the time to come, as followeth.*

Then shall the *Elder*, turning to the People, rehearse distinctly all the TEN COMMANDMENTS, and the People still kneeling shall, after every Commandment, ask God Mercy for their Transgression thereof for the Time past, and Grace to keep the same for the Time to come, as followeth:

MINISTER.

GOD SPAKE THESE WORDS AND SAID, I AM THE LORD THY GOD, THOU SHALT HAVE NONE OTHER GODS BUT ME.

Minister.

God spake these words, and said, I am the Lord thy God: Thou shalt have none other Gods but me.

Kyrie eleison.

PEOPLE.

Lord have mercy vpon vs, AND INCLINE OUR HEARTS TO KEEP THIS LAW.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

MINISTER.

THOU SHALT NOT MAKE TO THY SELFE ANY GRAVEN IMAGE, NOR THE LIKENESS OF ANY THING THAT IS IN HEAVEN ABOVE; OR IN THE EARTH BENEATH, OR IN THE WATER VNDER THE EARTH. THOU SHALT NOT BOW DOWN TO THEM, NOR WORSHIP THEM. FOR I THE LORD THY GOD, AM A IEALOUS GOD, AND VISIT THE SINS OF THE FATHERS VPON THE CHILDREN VNTO THE THIRD AND FOURTH GENERATION OF

Minister.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of

1844 *M. E. C. S.* *M. E.*

(THE TABLE)

Omitted 1792.

(THE LORD'S PRAYER)

Omitted 1792.

(COLLECT FOR PURITY)

(Transposed 1792)

See page 113.

(THE TEN COMMANDMENTS)

1916—

If the Minister so desire, he may here use the Ten Commandments, with responses by the people, as contained in the Hymnal, Number 738.

(Omitted 1792)

Sources	*1661*	*Wesley*
	THEM THAT HATE ME, AND SHEW MERCY VNTO THOUSANDS IN THEM THAT LOVE ME, AND KEEP MY COMMANDMENTS.	them that hate me, and show mercy unto thousands in them that love me, and keep my commandments.
	PEOPLE.	People.
Kyrie eleison.	Lord haue mercy vpon vs, AND INCLINE OUR HEARTS TO KEEP THIS LAW.	Lord, have mercy upon us, and incline our hearts to keep this law.
	MINISTER.	Minist.
	THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAINE, FOR THE LORD WILL NOT HOLD HIM GUILTLES THAT TAKETH HIS NAME IN VAINE.	Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.
	PEOPLE.	People.
Kyrie eleison.	Lord have mercy vpon vs, AND INCLINE OUR HEARTS TO KEEP THIS LAW.	Lord, have mercy upon us, and incline our hearts to keep this law.
	MINISTER.	Minist.
	REMEMBER THAT THOU KEEP HOLY THE SABBATH DAY. SIX DAYES SHALT THOU LABOUR, AND DO ALL THAT THOU HAST TO DO, BUT THE SEAVENTH DAY IS THE SABBATH OF THE LORD THY GOD. IN IT THOU SHALT DO NO MANER OF WORK, THOU, AND THY SON, AND THY DAUGHTER, THY MAN-SERVANT, AND THY MAID-SERVANT, THY CATTEL, AND THE STRANGER THAT IS WITHIN THY GATES. FOR IN SIX DAIES THE LORD MADE HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS, AND RESTED THE SEAVENTH DAY: WHEREFORE THE LORD BLESSED THE SEVENTH DAY AND HALLOWED IT.	Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.
	PEOPLE.	People.
Christe eleison.	Lord have mercy vpon vs, AND INCLINE OUR HEARTS TO KEEP THIS LAW.	Lord, have mercy upon us, and incline our hearts to keep this law.
	MINISTER.	Minist.
	HONOUR THY FATHER AND THY MOTHER, THAT THY DAYES MAY BE LONG IN THE LAND WHICH THE LORD THY GOD GIVETH THEE.	Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.
	PEOPLE.	People.
Christe eleison.	Lord have mercy vpon vs, AND INCLINE OUR HEARTS TO KEEP THIS LAW.	Lord, have mercy upon us, and incline our hearts to keep this law.
	MINISTER.	Minist.
	THOU SHALT DO NO MURTHER.	Thou shalt do no murder.
	PEOPLE.	People.
Christe eleison.	Lord have mercy vpon vs, AND INCLINE OUR HEARTS TO KEEP THIS LAW.	Lord, have mercy upon us, and incline our hearts to keep this law.
	MINISTER.	Minist.
	THOU SHALT NOT COMMIT ADULTERY.	Thou shalt not commit adultery.
	PEOPLE.	People.
Kyrie eleison.	Lord have mercy vpon vs, AND INCLINE OUR HEARTS TO KEEP THIS LAW.	Lord, have mercy upon us, and incline our hearts to keep this law.
	MINISTER.	Minist.
	THOU SHALT NOT STEAL.	Thou shalt not steal.
	PEOPLE.	People.
Kyrie eleison.	Lord have mercy vpon vs, AND INCLINE OUR HEARTS TO KEEP THIS LAW.	Lord, have mercy upon us, and incline our hearts to keep this law.
	MINISTER.	Minist.
	THOU SHALT NOT BEAR FALS WITNES AGAINST THY NEIGHBOUR.	Thou shalt not bear false witness against thy neighbour.

1844	*M. E. C. S.*	*M. E.*

Sources	*1661*	*Wesley*
Kyrie eleison.	PEOPLE. Lord have mercy vpon vs, AND INCLINE OUR HEARTS TO KEEP THIS LAW.	People. Lord, have mercy upon us, and incline our hearts to keep this law.
	MINISTER. THOU SHALT NOT COVET THY NEIGHBOURS HOUSE, THOU SHALT NOT COVET THY NEIGHBOURS WIFE, NOR HIS SERVANT, NOR HIS MAID, NOR HIS OX, NOR HIS ASS, NOR ANY THING THAT IS HIS.	Minist. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ass, nor any thing that is his.
	PEOPLE. LORD HAVE MERCY VPON US, AND WRITE ALL THESE THY LAWES IN OUR HEARTS, WE BESEECH THEE.	People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

COLLECTS FOR THE KING

Deinde dicitur oratio	Then shall follow one of these two Collects for the King, THE PRIEST STANDING *as before*, AND SAYING.	Then shall follow this Collect.
	Let vs pray.	Let us pray.
Rom. xiii 4: for he is the mynister of God.	Almighty God, whose kingdom is everlasting, and power infinite, have mercy vpon the whole *Church*, and so rule the heart of thy chosen servant *Charles*, our King and Governour, that he (knowing whose minister he is) may above all things seek thy honour and glory; And that we *and all* his subjects, (duly considering whose Authority he hath) may faithfully serve honour and humbly obey him in thee, and for thee according to thy blessed Word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liveth and reigneth ever one God, world without end. Amen.	
	Or.	
Prov. xxi 1: The kynges hart is in the hande of the Lorde, lyke as are the ryuers of water: he maye turne it whythersoeuer he wyll.	Almighty and everlasting God, we *are* taught by thy holy Word, that the hearts of Kings are in thy Rule and governance, and that thou dost dispose and turne them as it seemeth best to thy godly wisdom: we humbly beseech thee, so to dispose and govern the heart of *Charles*, thy Servant, our King and Governour, that in all his thoughts words and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth peace and Godlines; Grant this O merciful Father, for thy dear sons sake, Jesus Christ our Lord. Amen.	Almighty and everlasting God we are taught by thy holy wor that the hearts of *Princes of the earl* are in th rule and governance, and that tho dost dispose and turn them as i seemeth best to thy godly wisdom we humbly beseech thee so to di pose and govern the hearts of *the Su preme Rulers of these United State* our Governors, that in all *their* thoughts, words, andworks, *they* ma ever seek thy honour and glory, an study to preserve thy people com mitted to *their* charge, in wealth peace, and godliness. Grant thi O merciful Father, for thy dear Son sake, Jesus Christ our Lord. Amen

COLLECT OF THE DAY

(Sarum) Incepta vero vltima oratione ante epistolam: subdiaconus per medium chori ad legendam epistolam in pulpitum accedat.	Then shall *be said* the Collect of the day *and* IMMEDIATELY AFTER the Collect, the Priest shall read the Epistle, saying,	Then shall be said the Collect of the day. And immediately after the Collect, the *Elder* sh read the Epistle, saying,

(COLLECTS FOR THE KING)

Omitted 1792

(COLLECT OF THE DAY)

Omitted 1792

Sources	*1661*	*Wesley*

THE EPISTLE

Lectio beati pauli apostoli ad (romanos).

. . . procedens diaconus per medium chori: ipsum textum super sinistram manum solenniter gestando: ad pulpitum accedat. . . et semper legatus euangelium versus aquilonem.

The Epistle (*or the Portion of Scripture appointed for the Epistle*) *is* written in the —— Chapter of ——, *beginning at the —— verse.*

AND the Epistle ended HE shall say,

Here endeth the Epistle.

the Epistle (or, Th Portion of Scripture appointed fo the Epistle) is written in the —— Chapter of ——, beginnin at the —— Verse.

And the Epistle ende he shall say,

Here endeth the Epistle.

THE GOSPEL

Initium (or Sequentia) sancti euangelii secundum (matheum).

Chorus respondeat.
Gloria tibi domine.

Finito euangelio incipiat sacerdos in medio altaris.

Credo in vnum deum.

Deinde cantetur a choro non alternatim: sed a toto choro.

Patrem omnipotentem factorem celi & terre: visibilium omnium & invisibilium. Et in vnum dominum iesum xpm : filium dei vnigenitum

Et ex patre natum ante omnia secula deum de deo, lumen de lumine, deum verum de deo vero. Genitum non factum consubstantialem patri per quem omnia facta sunt Qui propter nos homines et propter nostram salutem descendit de celis Et incarnatus est de spiritu sancto ex maria virgine et homo factus est. Crucifixus etiam pro nobis sub pontio pylato: passus & sepultus est. Et resurrexit tertia die secundum scripturas. Et ascendit in celum sedet ad dexteram patris. Et iterum venturus est cum gloria iudicare viuos & mortuos: cuius regni non erit finis. Et in spiritum sanctum dominum & viuificantem: qui ex patre filioque procedit. Qui cum patre & filio simul adoratur & conglorificatur: qui locutus est per prophetas. Et vnum sanctum catholicam & apostolicam ecclesiam. Confiteor vnum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi seculi. Amen.

Then shall he read the Gospell (*the People all standing vp*) *saying,* The holy Gospell *is* written in the —— Chapter of ——, *beginning at the —— verse.*

Then shall he read the Gospel, (th People all standing up) saying The holy Gospel is written in the — Chapter of ——, beginning at the Verse.

THE NICENE CREED

(Sarum)

AND the Gospell ended, shall BE *sung or* SAID THE CREED *following, the People still standing as before.*

I beleeve in one God the Father Almighty, Maker of heaven and earth, And of all things visible, and invisible:

And in one Lord Iesus Christ, the only begotten Son of God, Begotten of his Father before all Worlds, God of God, Light of Light, Very God of very God, Begotten not made, Being of one substance with the Father, By whom all things were made: Who for vs men, and for our Salvation came downe from heaven, And was incarnate by the holy Ghost of the Virgine Mary, And was made man, And was crucified also for vs vnder Pontius Pilate. He suffered and was buried, And the third day he rose againe according to the Scriptures, And ascended into heaven, And sitteth *on* the right hand of the Father. And he shall come againe with glory to iudge both the quicke and the dead: WHOSE KINGDOM SHALL HAVE NO END.

And I believe in the holy Ghost, The Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of Sins, And I looke for the Resurrection of the dead, And the life of the world to come. Amen.

NOTICES, ETC.

Debet . . . sacerdos banna in facie ecclesie infra missarum solemnia . . . interrogare

(*order ad faciendum sponsalia*)

Then THE CURATE SHALL DECLARE VNTO THE PEOPLE *what* HOLY-DAYES, OR FASTING-DAYES *are in* THE WEEK FOLLOWING *to be observed. And then alsoe (if occasion be) shall notice be given of the Communion: and the Bannes of Matrimony published, and Briefs, Citations and excommunications read. And nothing shall be proclaimed or published in the Church during the time of divine Service, but by the Minister: nor by him any thing but what is prescribed in the Rules of this Book, or enioyned by the King, or by the Ordinary of the place.*

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(THE EPISTLE)

Omitted 1792

(THE GOSPEL)

Omitted 1792

(THE NICENE CREED)

(NOTICES, ETC.)

Sources	*1661*	*Wesley*
	THE SERMON	
	Then shall follow the Sermon or one of the Homilies ALREADY SET FORTH, OR hereafter TO be SET FORTH BY AUTHORITIE	Then shall follow the Sermon
	THE OFFERTORY	
(Sarum)	Then shall *the Priest return to the Lords Table, and begin* the Offertory SAYING one or more of these sentences FOLLOWING, AS HE THINKETH MOST CONVENIENT *in* HIS DISCRETION.	Then shall the *Elder* say one or more of these sentences.
Deinde dicitur offertorium		
	(*St*: Matt. 5	
	Let your light so shine before men that they may see your good Works and glorifie your father which is in heaven.	Let your light so shine before men that they may see your good works and glorify your Father *who* is in heaven. Matth. v. 16.
	(*St*: Matt. 6.	
	Lay not vp for your selves treasure vpon the earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay vp for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through AND steal.	Lay not up for yourselves treasure upon earth, where *moth and rust* do corrupt, and where thieves break through and steal: but lay up for yourselves treasure in heaven, where neither *moth* nor *rust* doth corrupt, and where thieves do not break through *nor* steal. Matth. vi. 19, 20
	(*St*: Matt. 7.	
	Whatsoever ye would that men should do vnto you, even so do vnto them, for this is the Law and the Prophets.	Whatsoever ye would that men should do unto you, even so do unto them: for this is the law and the prophets. Matth. vii. 12.
	(*St*: Matt. 7.	
	Not every one that sayth vnto me Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven.	Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father *who* is in heaven. Matth. vii. 21.
	(*St*: Luke. 19.	
	Zaccheus stood forth, and said vnto the Lord, Behold Lord, the half of my goods I give to the poor, and if I have don any wrong to any man, I restore four fold.	Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor and if I have done any wrong to any man, I restore *him* four-fold. Luke, xix. 8.
	(1. Cor. 9.	
	Who goeth a Warfare at any time OF his own cost? who planteth a Vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?	Who goeth a warfare at any time of his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 Cor. ix. 7
	(1. Cor. 9.	
	If we have sown vnto you spiritual things, is it a great matter if we shall reap your worldly things.	If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things 1 Cor. ix. 11.
	(1. Cor. 9.	
	Do ye not know that they who minister about holy things, live of the sacrifice? *and* they who wait *at* the Altar, are partakers with the Altar? even so hath the Lord also ordeined that they who preach the Gospel, should live of the Gospel.	Do ye not know, that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. 1 Cor. ix. 13, 14.
	(2 Cor: 9.	
	He *that* soweth little, shall reap little: and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart; not grudging or of necessity, for God loveth a cheerfull giver.	He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart; not grudging*ly*, or of necessity: for God loveth a chearful giver. 2 Cor. ix. 6, 7.

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THE SERMON

(Omitted 1792)

THE OFFERTORY

The elder shall

one or more of these sentences.

The elder shall

18—
read one or more of these sentences,
1854—54
during the reading of which the stewards shall take up the collection for the poor.

19—
The *Minister* shall
—16
say one or more of these Sentences,
1864
during the reading of which the Persons appointed for that purpose shall receive
19— 1864
the Offering for the Poor:
—16

Omitted 1916.

Let your light so shine before men
at they may see your good works,
18—
d glorify your Father *which* is in
aven, Matt. v, 16. —44

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v. 16.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v. 16.

Lay not up for yourselves treasures
on earth, where moth and
st doth corrupt, and where
eves break through and steal:
t lay up for yourselves treasures
heaven, where neither moth nor
st doth corrupt, and where
eves do not break through nor
al, Matt. vi. 19, 20.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. vi, 19, 20.

Lay not up for yourselves treasures upon *the* earth, where moth and rust *consume*, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth *consume*, and where thieves do not break through nor steal: *For where thy treasure is, there will thy heart be also.* (Matt. 6. 19–21)

Whatsoever ye would that men
ould do to you, do *ye* even so
to them: for this is the law
d the prophets, Matt. vii, 12.

Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matt. vii. 12.

All things therefore whatsoever ye would that men should do unto you, even so do ye *also* unto them: for this is the law and the prophets. (Matt. 7. 12.)

Not every one that saith unto me,
rd, Lord, shall enter into the
ngdom of heaven: but he that
eth the will of my Father which is
heaven, Matt. vii, 21.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. vii. 21.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father *who* is in heaven. (Matt. 7. 21.)

Zaccheus stood , and said
to the Lord, Behold, Lord, the
lf of my goods I give to the poor:
d if I have *taken anything from*
y man, *by false accusation,*
I restore him fourfold,
ke xix, 8.

Zaccheus stood , and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. Luke xix. 8.

Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have *wrongfully exacted aught of* any man, I restore fourfold. (Luke 19. 8.)

Omitted 1792

Omitted 1792

Omitted 1792

1844—
He *which* soweth *sparingly* shall
ap *also sparingly*; and he which
weth *bountifully* shall reap *also*
untifully. Every man ac-
rding as he *purposeth* in his
art, *so let him give* not
udgingly, or of necessity: for God
veth a cheerful giver,
2 Cor. ix, 6, 7.

He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver.
2 Cor. ix. 6, 7.

He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let *each* man do according as he *hath* purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.
(2 Cor. 9. 6, 7.)

Sources	*1661*	*Wesley*
	(Gal. 6 Let him that is taught in the word minister vnto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap.	Let him that is taught in th Word, minister unto him th teacheth, in all good things. not deceived, God is not mocke for whatsoever a man soweth, th shall he reap. Gal. vi. 6, 7.
	(Gal. 6. While we have time, let vs do good vnto all men, and specially vnto them *that* are of the household of Faith.	While we have time, let us good unto all men, and especia ly unto them that are of the hous hold of faith. Gal. vi. 10.
	(1. Tim. 6. Godlines is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out.	Godliness *with* content*ment is great gain*: we brought nothing into the worl *and it is certain* we *can carry no ing* out. 1 Tim. vi, 6, 7.
	(1. Tim. 6. Charge them who are rich in this world	Charge them who are rich this world,
	that they be ready to give, and glad to distribute, laying vp in store for themselves a good foundation against the time to come, that they may attain eternall life.	th they be ready to give, and gla to distribute, laying up in sto for themselves a good foundatio against the time to come, that th may attain eternal life. 1 Tim. 17, 18, 19.
	(Heb. 6 God is not vnrighteous that he will forget your works and labour that proceedeth of love, which love ye have shewed for his Names sake, who have ministred vnto the Saints, and yet do minister.	God is not unrighteous, that will forget your works and labo that proceedeth of love; which lo ye have shewed for his Name's sak who have ministered unto th saints, and yet do minister. He vi. 10.
	(Heb. 13. To do good, and to distribute forget not, for with such sacrifices God is pleased.	To do good, and to distribute, fo get not; for with such sacrific God is *well* pleased. Hebr. xiii. 1
	(1. *S.* Iohn. 3. Whoso hath this worlds good, and seeth his brother have need, and shutteth vp his compassion from him, how dwelleth the love of God in him.	Whoso hath this world's good and seeth his brother have nee and shutteth up his co passion from him, how dwelleth th love of God in him? 1 John, iii, 1
	(Tob. 4. Give Alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee.	
	(Tob. 4. Be mercifull after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good Reward in the day of necessitie.	Be merciful after thy power: thou hast much, give plenteousl If thou hast little, do thy diligen gladly to give of that little: for gatherest thou thyself a good r ward in the day of necessitie. To iv. 8, 9.
	(Prov. 19. He that hath pitie vpon the poor, lendeth vnto the Lord: and looke what he layeth out it shall be payed him again.	He that hath pity upon the poo lendeth unto the Lord: and loo what he layeth out, it shall be pay him again. Prov. xix. 17.

1844	*M. E. C. S.*	*M. E.*
Omitted 1792		
1844 *As we have therefore opportunity* let us do ood unto all men, and especial- unto them *who* are of the house- old of faith, Gal. vi, 10.	As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. vi. 10.	1916 *So then* as we have opportunity, let us *work that which is* good *toward* all men, and especially *toward* them that are of the household of *the* faith. (Gal. 6. 10.)
Godliness with contentment is great gain; for e brought nothing into *this* world, nd it is certain we can carry noth- g out, 1 Tim. vi, 6, 7.	Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. 1 Tim. vi, 6, 7.	Godliness with contentment is great gain: for we brought nothing into *the* world, *for* neither can we carry *anything* out. (1 Tim. 6. 6, 7.)
Charge them *that* are rich in his world,	Charge them that are rich in this world,	Charge them that are rich in 1864 this *present* world, that they be *not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works,*
that ney be ready to *distribute, willing* *communicate,* laying up in store or themselves a good foundation gainst the time to come, that they	that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they	that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they
ay *lay hold on* eternal life, 1 Tim. , 17, 18, 19.	may lay hold on eternal life. 1 Tim. vi. 17–19.	19— may lay hold on *the* life *which is life indeed.* (1 Tim. 6. 17–19.)
God is not unrighteous *to* forget your work and labour of love, which e have showed *toward* his name, *that ye* have ministered to the aints, and do minister, Heb. , 10.	God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. Heb. vi. 10.	—16 *For* God is not unrighteous to forget your work and *and the* love which *ye* showed toward his name, in that ye ministered unto the saints, and *still* do minister. (Heb. 6. 10.)
To do good, and to *communicate,* orget not; for with such sacrifices od is well pleased, Heb. xiii , 16.	To do good and to communicate forget not: for with such sacrifices God is well pleased. Heb. xiii. 16.	To do good and to communicate forget not: for with such sacrifices God is well pleased. (Heb. 13. 16.)
Whoso hath this world's good , nd seeth his brother have need, nd shutteth up his *bowels of* com- assion from him, how dwelleth the ve of God in him ? 1 John iii, 17.	Whoso hath this world's good , and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17.	Whoso hath the world's goods, and *beholdeth* his brother *in* need, and shutteth up his compassion from him, how *doth* the love of God *abide* in him? (1 John 3. 17.)
Omitted 1786		
He that hath pity upon the poor, ndeth unto the Lord; and *that* *hich* he *hath given will he* pay im again, Prov. xix, 17.	He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. Prov. xix. 17.	He that hath pity upon the poor lendeth unto *Jehovah,* And *his good deed will he* pay him again. (Prov. 19. 17.)

Sources	*1661*	*Wesley*
	(Psal. 41. Blessed be the man that provideth for the sick, and needy: The Lord shall deliver him in time of trouble.	Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in *the* time of trouble. Psal. xli. 1.
(Hermann) Also sollen die gleubigen, die weil man den Glauben singet, jhre frey willige opffer bringen, ein jeder nach dem segen der jm von der milten hand Gottes verlehnet ist.	*Whilest these sentences are in reading, the Deacons,* CHURCH-WARDENS, OR OTHER *fit person* APPOINTED *for that purpose,* SHALL *receive the Almes for the Poore, and other* DEVOTIONS OF THE PEOPLE, *in a decent Bason to be provided by the parish for that purpose; and reverently bring it to the Priest, who shall humbly present, and place it vpon the holy Table.*	While these Sentences are in reading, *some* fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent Bason, to be provided for that purpose; and *then* bring it to the *Elder*, who shall place it upon the Table.

THE ELEMENTS

(Sarum)
Post offertorium vero porrigat dyaconus sacerdoti calicem cum patena & sacrificio. . Ipse vero accipiens ab eo calicem, diligenter ponat in loco suo debito super medium altare. & inclinato parumper eleuet calicem. . . dicendo hanc orationem. . Dicta oratione reponat calicem & cooperiat cum corporalibus, ponatque panem super corporalia decenter ante calicem vinum & aquam continentem.

And when there is a Communion, the Priest shall then *place* upon the *Table* so much bread and Wine as *he* shall *think* sufficient.

PRAYER FOR THE CHURCH MILITANT

(Sarum)

Orationes solennes. . . et primo pro vniuersali statu ecclesie. Oratio.
Oremus dilectissimi nobis in primis pro ecclesia sancta dei (*In die parasceues*)

1 Tim. ii 1.

(Sarum)

TE igitur. . . supplices rogamus ac petimus
vti accepta habeas et benedicas hec dona . . . Imprimis que tibi offerimus: pro ecclesia tua sancta catholica quam pacificare: custodire adunare & regere digneris toto orbe terrarum vna cum famulo tuo papa nostro N, & antistite nostro N, et rege nostro N. & omnibus orthodoxis: atque catholice et apostolice fidei cultoribus.

AFTER WHICH DON the Priest shall say.
Let us pray for the whole state of Christs Church MILITANT HERE IN EARTH.

IF THERE BE NO ALMS OR OBLATIONS, THEN SHALL THE WORDS (OF ACCEPTING OUR ALMS *and oblations*) BE LEFT OUT VNSAID.

Almighty and everliving God, who by thy holy Apostle hast taught vs to make prayers and supplicationsand to give thanks for all men: We humbly beseech thee most mercifully (TO ACCEPT OUR ALMS *and Oblations* AND) to receive these our prayers, which we offer vnto thy Divine Majesty, beseeching thee to inspire continually the vniversall Church with the spirit of truth, vnity and Concord: and grant that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in vnity and godly love.
We beseech thee ALSO to save and defend ALL CHRISTIAN KINGS, PRINCES AND GOVERNORS, AND specially thy servant *Charles* our King,
that vnder him we may be Godly and quietly governed: and grant vnto his whole Council, and to all that are put in Authority vnder him that they may truly and indifferently minister Iustice, to the punishment of wickednes, and

After which done , the *Elder* shall say,
Let us pray for the whole state of Christ's Church militant here on earth.

If there be no alms or oblations, then shall the words (of accepting our alms and oblations) be left unsaid.

Almighty and everliving God, who by thy holy Apostle, hast taught us to make prayers and supplications,and to give thanks for all men; We humbly beseech thee most mercifully (to accept our alms and oblations, and) to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love.
We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and especially thy servants *the Supreme Rulers of these United States;*
that under *them* we may be godly and quietly governed: and grant unto all that are put in authority under *them*, that they may truly and indifferently administer justice, to the punishment of wickedness and

1844	*M. E. C. S.*	*M. E.*
18— Blessed *is he* that 44— *onsidereth* the *poor* : the Lord *vill* deliver him in ime of trouble, Psalm xli, 1.	Blessed is he that considereth the poor : the Lord will deliver him in time of trouble. Ps. xli. 1.	Blessed is he that considereth the poor : The Lord will deliver him in time of trouble. (Psa. 41. 1.)
(While these sentences are in reading, ome fit person, appointed for that pur- ose, shall receive the alms for the oor, and other devotions of the people, n a decent basin, to be provided for that purpose; and hen bring it to the elder, who hall place it pon the table.)	Omitted 1854	Omitted 1864

1916+1884
Thou shalt surely open thy hand unto thy brother, to thy needy, and to thy poor, in thy land. (Deut. 15. 11.)

(THE ELEMENTS)

(PRAYER FOR THE CHURCH MILITANT)

Omitted 1792

Sources	*1661*	*Wesley*
	vice, and to the maintenance of *thy* true religion and Virtue. Give grace (O heavenly Father) to all Bishops, and Curates, that they may both by their life, and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace, AND SPECIALLY TO THIS CONGREGATION HERE PRESENT that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holines and righteousnes all the dayes of their life. And we most humbly beseech thee of thy goodness (O Lord) to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sicknes, or any other Adversity.	vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all *the Ministers of thy Gospel*, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this Congregation here present; that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.
S. Luke i 74: that we . . . myght serue him without feare all the dayes of our lyfe, in such holines & righteousnes as are accepte before hym.	*And we also bless thy holy name, for all thy servants departed this life in thy faith and fear, beseeching thee to give vs grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom.* Grant this, O Father, for Iesus Christs sake our only mediatour and Advocate. AMEN.	And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.
(Sarum)		
Memento etiam domine famulorum famularum tuarum N et N qui nos precesserunt cum signo fidei et dormiunt in somno pacis: ipsis domine & omnibus in xpo quiescentibus locum refrigerij lucis & pacis vt indulgeas deprecamur.		
(Sarum)		
Vt in die iudicij ad dexteram tuam statuti, a te audire mereamur illam vocem dulcissimum venite benedicti in regnum patris mei . (*Missa de quinque vulneribus xpi* f. xxi b) S. Matt. xxv 34		

EXHORTATION (A)

When the Minister giveth warning for the Celebration of the holy Communion, which he shall alwayes do vpon the Sunday, or some holy day immediatly preceding. After the sermon or Homilie ended, he shall read this exhortation following.

The Order of the Communion 1548

DEARLY BELOVED, ON -DAY NECXT, I *purpose, through* GODS *Assistance,* TO *administer* TO ALL SUCH AS SHALL BE *religiously and devoutly* DISPOSED, THE MOST COMFORTABLE SACRAMENT OF THE BODY AND BLOOD OF CHRIST, TO BE *by* THEM *received* IN REMEMBRANCE of HIS *meritorious Cross and* PASSION, *whereby alone* we obtein remission of our sins, and *are* made partakers of the kingdom of heaven. Wherefore *it* is our duty to RENDER most *humble and* hearty thanks to Almighty God OUR HEAVENLY FATHER, for THAT he hath given his SON OUR SAVIOUR IESUS CHRIST, not only to DIE FOR vs, but also to BE OUR spiritual FOOD, AND SUSTENANCE *in* THAT HOLY sacrament.

Which being so diuine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to RECEIVE IT unworthily: My duty

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Omitted 1792

is to exhort you in the mean season to consider the DIGNITY of that HOLY MYSTERY, AND THE GREAT PERIL OF THE VNWORTHY RECEIVING THEREOF, and SO to search and examine your own Consciences (and that not lightly, *and* after the maner of dissemblers with God;) but *so that ye may* come HOLY AND CLEAN to *such* a heavenly FEAST, in the marriage-garment required *by* God in HOLY Scripture, AND BE RECEIVED AS worthy PARTAKERS OF *that holy* Table. The way and means thereto is:—

First TO EXAMINE YOUR LIVES AND CONVERSATIONS BY THE RULE OF GODS COMANDMENTS, AND WHEREINSOEVER YE SHALL PERCEIVE YOUR SELVES TO HAVE OFFENDED, either by will word or deed, THERE *to* BEWAILE YOUR OWN SINFUL*nes*, *and to* confess YOUR SELVES to Allmighty God, WITH FULL PURPOSE OF Amendment of life.—

And IF YE SHALL PERCEIVE YOUR OFFENCES TO BE SUCH AS *are* NOT ONLY AGAINST GOD, BUT ALSO AGAINST your Neighbours, THEN YE SHALL reconcile your selves VNTO THEM, *being* READY TO make restitution and satisfaction ACCORDING TO THE VTTERMOST OF YOUR POWERS, FOR ALL INIURIES AND wrongs done BY YOU to any other, AND BEING LIKEWISE READY to forgive others THAT haVE offended you, as you would HAVE forgiveNESS *for* YOUR OFFENCES AT Gods hand: for OTHERWISE the receiving of thE holy COMUNION doth Nothing ELSE but increase YOUR damnation.

Therfore if any OF YOU be a blasphemer OF GOD, AN HINDERER, OR SLANDERER OF HIS WORD, an ADULTerer, or be in malice, OR envie, or in any other grievous crime; *Repent you of* YOUR sins, *or els* come not to that holy Table, lest, after the taking of that HOLY SACRAMENT, the Devil enter into YOU, as he ENTRED into Judas, & fill YOU full of all iniquities, & bring YOU to destruction both of body, & soule. And BECAUSE IT IS REQUISITE THAT NO MAN SHOULD COME TO THE HOLY COMMUNION, BUT WITH A FULL TRUST IN GODS MERCY, AND WITH A QUIET CONSCIENCE: THEREFORE if there be any of you who BY TH*is* MEANES CANNOT QUIET HIS OWN conscience *herein*, BUT REQUIRETH FURTHER Comfort, or Counsel let him come to me, or to some other discreet and learned MINISTER OF Gods WORD, and open his grief, that BY the Ministry of Gods holy WORD, he may receive THE BENEFIT OF Absolution, *together with* ghostly counsel *and* advice, to the quieting of his CONSCIENCE, and avoyding of all scruple and doubtfulness.

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EXHORTATION (B)

Or in case he SHALL SEE the people negligent to come to the HOLY Communion; *in stead of the former, he* SHALL *vse* THIS EXHORTATION.

DEARLY BELOVED BRETHREN. *On —I intend, by Gods grace, to celebrate* THE LORDS SUPPER, VNTO WHICH IN GODS BEHALFE, I BID YOU ALL THAT *are* HERE PRESENT, AND BESEECH YOU FOR THE LORD IESUS CHRISTS SAKE, THAT YE WILL NOT REFUSE TO COME THERETO, BEING SO LOVINGLY CALLED AND BIDDEN *by* GOD HIMSELFE. YE KNOW HOW GRIEVOUS AND VNKIND A THING IT IS, WHEN A MAN HATH PREPARED A RICH FEAST, DECKED HIS TABLE WITH ALL KIND OF PROVISION SOE THAT THERE LACKETH NOTHING, BUT THE GUESTS TO SIT DOWN, AND YET THEY *who are* CALLED (WITHOUT ANY CAUSE) MOST VNTHANKFULLY REFUSE TO COME. WHICH OF YOU IN SUCH A CASE WOULD NOT BE MOVED? WHO WOULD NOT THINKE A GREAT INIURY AND WRONG DON VNTO HIM? WHEREFORE, MOST DEARLY BELOVED IN CHRIST, TAKE YE GOOD HEED, LEST YE WITHDRAWEING YOUR SELVES FROM THIS HOLY SUPPER, PROVOKE GODS INDIGNATION AGAINST YOU. IT IS AN EASIE MATTER FOR A MAN TO SAY, I WILL NOT COMMUNICATE, BECAUSE I AM OTHERWISE *hindred* WITH WORLDLY BUSINES. BUT SUCH EXCUSES *are* NOT SO EASILIE ACCEPTED AND ALLOWED BEFORE GOD. IF ANY MAN SAY I AM A GRIEVOUS SINNER, AND THEREFORE AM AFRAID TO COME: WHEREFORE THEN DO YE NOT REPENT, AND AMEND? WHEN GOD CALLETH YOU, *are ye* NOT ASHAMED TO SAY, YOU WILL NOT COME? WHEN YE SHOULD RETURNE TO GOD, WILL YOU EXCUSE YOUR SELVES, AND SAY, *ye are* NOT READY? CONSIDER EARNESTLY WITH YOUR SELVES, HOW LITTLE SUCH FEIGNED EXCUSES *will* AVAIL BEFORE GOD. THEY THAT REFUSED THE FEAST IN THE GOSPELL, BECAUSE THEY HAD BOUGHT A FARM, OR WOULD TRY THEIR YOKES OF OXEN, OR BECAUSE THEY WERE MARRYED, WERE NOT SO EXCUSED BUT COUNTED VNWORTHY OF THE HEAVENLY FEAST. I FOR MY PART *shall be ready,* AND ACCORDING TO MINE OFFICE, I BID YOU IN THE NAME OF GOD, I CALL YOU IN CHRISTS BEHALFE, I EXHORT YOU, AS YE LOVE YOUR OWN SALVATION, THAT YE WILL BE PARTAKERS OF THIS HOLY COMMUNION. AND AS THE SON OF GOD DID VOUCHSAFE TO YIELD UP HIS SOULE BY DEATH VPON THE CROSS FOR YOUR *salvation;* SO IT IS YOUR DUTY TO RECEIVE THE COMMUNION, IN REMEMBRANCE OF *the sacrifice of* HIS DEATH, AS HE HIMSELFE *hath* COMMANDED: *Which* IF *Ye shall neglect to* DO, CONSIDER WITH YOUR SELVES HOW GREAT

1844	*M. E. C. S.*	*M. E.*

INIURY YE DO VNTO GOD, AND HOW SORE PUNISHMENT HANGETH OVER YOUR HEADS FOR THE SAME; WHEN *ye wilfully abstain* FROM THE LORDS TABLE, *and separate* FROM YOUR BRETHREN, *who come to feed on* THE BANQUET OF *that* MOST HEAVENLY FOOD. THESE THINGS IF YE EARNESTLY CONSIDER, YE *will* BY GODS GRACE RETURNE TO A BETTER MIND: FOR THE OBTEYNING WHEREOF WE SHALL *not cease to* MAKE OUR HUMBLE PETITIONS *vnto Almighty God our heavenly Father.*

EXHORTATION (C)

At the tyme of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the PRIEST shall SAY this exhortation.

The order of the Communion 1548.

1 Cor. xi 28: let a man exame him self, and so let him eate of the bread and drynke of the cup.

Necessary Doctrine F K i: For they that so do, be made one with Christe, and dwelle in hym, and he in them, as he sayth in the vi chapiter of saint Johns gospell (Jo. vi 56)

1 Cor. xi 27, 29 sq.: whosoeuer shall eate of thys breade, or dryncke of the cup of the Lord vnworthely, shalbe gyltye of the body and bloude of the Lorde. . . For he yt eateth or dryncketh vnworthely, eateth & dryncketh hys owne damnacyon, because he maketh no difference of the Lordes bodye. For thys cause manye are weake and sycke among you, and many slepe.

Dearly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefitt is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we spiritually eate the flesh of Christ, and drink his Blood, then we dwell in Christ, and Christ in vs, we *are* one with Christ, and Christ with vs:) So is the danger great, if we receive the same unworthily, for then we *are* guilty of the body and blood of Christ our Saviour: we eate and drinke our own damnation, not considering the Lords body: We kindle Gods wrath AGAINST us: we provoke him to plague us with divers diseases, and sundry kinds of death.

S. Luke xxii 3; S. John xiii 2:

1 Cor. xi 31: yf we had iudged oure selues, we shuld not haue bene iudged. But when we are iudged of the Lord. . .

Iudge therefore your selves, brethren, that ye be not iudged of the Lord.

Repent you truly for your Sins past: have a lively and STEDFAST faith in Christ our Saviour. AMEND YOUR LIVES, AND BE in perfect Charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son and the holy Ghost, for the redemption of the world by the death and passion of our saviour Christ, both God and Man, who did humble himselfe even to the death upon the Crosse, for us miserable Sinners; who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding GREAT love of our Master, and only Saviour, Iesus Christ, thus dyeing for us, and the innumerable benefits which by his pretious blood-

Phil ii 8 He humbled hym selfe, and became obedient vnto death, euen the death of the crosse. S. Luke i 79: to geue lyght to them that sate in darcknesse, and the shadowe of death.

Necessary Doctrine f I ii: did than institute and ordeine, this most high & principal sacrament of the new testament. Wherein is verely expressed, and presented the most exceding & inexplicable loue of our sauiour Iesu Christ, towardes

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Sources	*1661*	*Wesley*
vs, his church, with whom it hath pleased him to leaue for our nourishmet, strength and cofort, so precious and gloriouse a sacrament. . . . cotinuall remembrance; *Antididagma* lix v: quam. . . sancta sua passione sanguinisque pretiosi effusione nobis comparauit. S. Luke i 74: might serue him without feare all the dayes of our lyfe, in such holynes & ryghteousnes: Eph iv 24: in ryghteousnesse and true holynesse.	shedding he hath obteined to vs. he hath INSTITUTED AND ORDEINED holy mysteryes as pledges of his love, and *for* a continuall remembrance of HIS DEATH, to our GREATE AND endless comfort. To him therefore with the Father and the holy Ghost, let us give, (as we are most bounden) continuall thanks, submitting our selves wholly to his holy Will and pleasure, and studying to serve him in true holiness and righteousness all the dayes of our life. Amen.	

THE INVITATION

The Order of the Communion 1548	THEN shall the Priest say to THEM that come to RECEIVE the holy Communion.	Then shall the *Elder* say to them that come to receive the Holy Communion.
	Ye that do truly and earnestly repent you of your Sins and *are* in love and charity with your neighbours and intend to lead a new life, following the Commandments of God, and walking from henceforth in his holy Wayes, Draw neer *with faith*, and take this holy Sacrament to your Comfort: *and*	Ye that do truly and earnestly repent of your sins and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and
	make your humble Confession to Almighty God, meekly kneeling upon your knees.	make your humble confession to Almighty God, meekly kneeling upon your knees.

THE GENERAL CONFESSION

	Then shall this generall Confession be made in the Name of all those that are minded to receive the holy Communion, by one of the ministers, *both he and* all the *people* kneeling humbly upon their knees *and saying.*	Then shall this general Confession be made *by the Minister* in the Name of all those that are minded to receive the Holy Communion, both he and all the people kneeling humbly upon their knees, and saying.
(Hermann) Omnipotens aeterne Deus, Pater Domini nostri Iesu Christi, Creator rerum omnium, iudex cunctorum hominum, agnoscimus & deploramus. .	Almighty God, Father of our Lord Iesus Christ, Maker of all things, Iudge of all men, We acknowledge and bewail our manifold Sins and Wickednes, Which we from time to time, Most grievously have comitted, By thought, word and deed, Against thy divine Majesty, Provoking most iustly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings, The remembrance of them is grievous unto us, The burthen of them is intolerable. Have mercy vpon vs, Have mercy vpon vs most mercifull Father; For thy son our Lord Iesus Christs sake, Forgive vs all that is past, And grant that we may ever hereafter serue and please thee In newnes of life, To the honour and glory of thy name, Through Iesus Christ our Lord. Amen.	Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we from time to time, most grievously have committed, By thought, word and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings: The remembrance of them is grievous unto us, Have mercy upon us, have mercy upon us, most merciful Father; For thy Son, our Lord Jesus Christ's sake, forgive us all that is past; And grant, that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.
. . . quibus maiestatem tuam grauissime offendimus.		
miserere nostri optime & clementissime Pater per Filium tuum Dominum nostrum Iesum Christum.		
ad gloriam nominis tui. . per Dominum nostrum Iesum Christum.		

1844 | *M. E. C. S.* | *M. E.*

THE INVITATION

1792–
After which
the elder shall say,

Ye that do truly and earnestly repent of your sins,
and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort: and

make your humble confession to Almighty God, meekly kneeling upon your knees.

1870
Then shall the elder *read this invitation:*

Ye that do truly and earnestly repent of your sins,
and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: draw near with faith, and take this holy sacrament to your comfort: and

make your humble confession to Almighty God, meekly kneeling upon your knees.

1870–
read

After which
19— 1864
the *Minister* shall *give*
—16
the following Invitation, the People standing:

1864
If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world.

Wherefore
ye that do truly and earnestly repent of your sins,
and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy Sacrament to your comfort; and,
1864
devoutly kneeling
make your humble confession to Almighty God.

THE GENERAL CONFESSION

Then shall this general confession be made by the minister
18–
in the name of all those *who* are
–28
minded to receive the holy communion,

both he and all the people kneeling humbly upon their knees,
and saying,

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us.

Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. Amen.

Then shall this general confession be made by the minister
19— 19_{10}
and all those who are
—10
minded to receive the holy communion,

both he and 19—
they humbly kneeling,
—10
and saying:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us.

Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. Amen.

Then shall this general Confession be made by the Minister
19—
and 19_{16} all those who are
—16
minded to receive the Holy Communion,
18—
19_{16} he and all the People *devoutly kneeling*
—64
and saying:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us.

Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. Amen.

Sources	*1661*	*Wesley*
	THE ABSOLUTION	
(Sarum) Misereatur vestri omnipotens deus,	Then shall the Priest (or the Bishop being present) stand up, and turning himselfe to the people, pronounce this Absolution. Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn vnto him: haue mercy vpon you, pardon and deliver you from all your Sins, confirm and strengthen you in all goodnes, and bring you to everlasting life, through Iesus Christ our Lord. Amen.	Then shall the *Elder* *say,* *O* Almighty God, our heavenly Father, who of *thy* great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn to *thee;* Have mercy upon *us;* pardon and deliver *us* from all *our* sins, confirm and strengthen *us* in all goodness, and bring *us* to everlasting life, through Jesus Christ our Lord. Amen.
et dimittat vobis omnia peccata vestra: liberet vos ab omni malo, conseruet & confirmet in bono, & ad vitam perducat eternam. Amen.		
	THE COMFORTABLE WORDS	
(Hermann) Horet den Euangelischen trost. *Necessary doctrine* f. I i: the penitent may desire to hear of the minister, the comfortable wordes of remission of sinnes.	Then shall the Priest say. Hear what comfortable words our saviour Christ saith *vnto* all that truly turn to him (*St: Matt. 11. 28.* Come unto me all that travel and *are* heavy laden, and I *will* refresh you.	Then *all standing,* the *Elder* shall say. Hear what comfortable words our Saviour Christ saith unto all that truly turn to him: Come unto me, all ye that *are burdened* and heavy-laden, and I will refresh you. Matth. xi, 28.
(Hermann) Joann iij. Also hatt Gott die welt geliebet, das er seinen einigen Son gab, auss das alle die an ihn gleuben, nitt verloren werden, sonder das ewig leben haben.	(*St. John 3. 16.* So God loved the world that he gave his only begotten Son, to the end that all that beleeve in him should not perish but have everlasting life.	So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him, should not perish, but have everlasting life. John iii. 16.
Oder i. Tim. j. Das ist gewiszlich war, vnd ein theuwr werdes wort, Christus Iesus ist kommen in die welt, die sunder selig zu machen. . .	Hear also what Saint Paul saith. (*1. Tim. 1. 15.* This is a true sayeing, and worthy of all men to be received, that Iesus Christ came into the world to save sinners.	Hear also what St. Paul saith: This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 Tim. i, 15.
Oder j. Joann. ij. Lieben kindlin, ob iemand sundiget, so haben wir ein fursprechen bei dem Vatter, Iesum Christum, der gerecht ist vnnd der selbig ist die versunung fur vnser sunde.	Hear also what Saint Iohn sayeth. (*i. St. John. 2. 1.* If any man sin, we have an Advocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sins.	Hear also what St. John saith: If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propiation for our sins. 1 John ii, 1, 2.
	THE SURSUM CORDA	
(Sarum) Hic elevet sacerdos manus dicens Dominus vobiscum. Et cum spiritu tuo. Sursum corda.	After which the Priest shall proceed, saying.	After which the *Elder* shall proceed saying,
Habemus ad dominum.	Lift vp your hearts. Answer. We lift them vp vnto the Lord.	Lift up your hearts. Answ. We lift them up unto the Lord.
Gratiam agamus domino deo nostro.	Priest. Let vs give thancks vnto our Lord God.	*Elder.* Let us give thanks unto our Lord God.
Dignum et iustum est.	Answer. Jt is meet and right so to do.	Answ. It is meet and right so to do.
	(COLLECT FOR PURITY)	

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THE ABSOLUTION

Then shall the elder say,

O Almighty God, our heavenly ather, who of thy great mercy hast romised forgiveness of sins to ll them that with hearty repent- nce and true faith turn unto thee: ave mercy upon us; pardon and eliver us from all our sins, con- rm and strengthen us in all good- ess, and bring us to everlasting fe, through Jesus Christ our Lord. men.

Then shall the elder say,

O Almighty God, our Heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn to thee: have mercy upon us; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. Amen.

19— Then shall the *Minister* —16 say:

18_{68} Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life, through Jesus Christ our Lord. Amen.

(THE COMFORTABLE WORDS)

Omitted 1792

(See page 111, M. E. column)

(THE SURSUM CORDA)

Omitted 1792

COLLECT FOR PURITY

The Collect.
(Transferred here 1792. See page 88.)

Almighty God, unto whom all earts be open, all desires nown, and from whom no secrets re hid; cleanse the thoughts of our earts by the inspiration of thy oly Spirit, that we may perfectly ve thee, and worthily magnify thy oly Name, through Christ our ord. Amen.

The Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. Amen.

1916 *This* Collect *shall then be said by the Minister and those intending to receive the Holy Communion:*

Almighty God, unto whom all hearts 18— *are* —64 open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through 18— *Jesus* —64 Christ our Lord. Amen.

Sources	*1661*	*Wesley*

INTRODUCTION TO PREFACES

Vere dignum et iustum est equum et salutare. Nos tibi semper et vbique gratias agere: domine sancte pater omnipotens eterne deus.

Then shall the Priest *turn to the Lords Table, and say.*

It is very meet, right and our bounden duty, that we should att all tymes, and in all places, give thanks vnto thee, O Lord, Holy Father, Almighty everlasting God. *These words, holy Father, must be omited on Trinitie Sunday.*

Here shall follow the proper Preface, according to the tyme, if there be any specially appointed: or els imediatly shall follow,

Then shall the *Elder* say,

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God. These words (Holy Father) must be omitted on Trinity Sunday.

Here shall follow the proper Preface, according to the Time, if there be any especially appointed; or else immediately shall follow;

THE TER-SANCTUS

Et ideo cum angelis.

Therefore with Angells and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore prayseing thee, and sayeing, Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most high. *Amen.*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and mangify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

PROPER PREFACES

Necessary doctrine f. c iv: dyd vnite. . the same nature of man, taken of the substance of the . . . vyrgin, with his godhead . . . very perfecte god, and very perfecte man, whiche holy worke of the incarnation, was . . . wrought. . . by the holy goste . . . without. . . spotte of sinne.

(Sarum)

Sequens praefatio dicitur in die pasche et per totam hebdomadem. . . .

Et te quidem omni tempore sed in hac potissimum die gloriosius predicare cum pascha nostrum immolatus est xpe. Ipse enim verus est agnus qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit & vitam resurgendo reparauit. Et ideo cum angelis.

Sequens praefatio dicitur in die ascensionis domini & per octauam.

Per xpm dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit: & ipsis cernentibus est eleuatus in celum: vt nos diuinitatis sue tribueret esse participes. Et ideo cum angelis.

Sequens prefatio dicitur in die pentecostes et per ebdomadem. . .

Per xpm dominum nostrum. . .

Acts ii 2: Sodenly there came a sounde fro heauen, as it had bene the commynge of a mightye wynde;

Vpon Christmas day, AND SEVEN DAYES AFTER.

Because thou didst give Iesus Christ thine only Son to be born as *at* this *time* for vs, who by the operation of the holy Ghost, was made very man of the substance of the Virgin Mary his Mother, and that without spot of sin , to make vs clean from all sin. Therefore with Angels &c.

Vpon Easter Day, AND SEAVEN DAYES AFTER.

But chiefly are we bound to prayse thee for the glorious Resurrection of thy Son Iesus Christ our Lord, for he is the very paschal Lamb which was offered for vs, and hath taken away the sin of the world, who by his death hath destroyed death, and by his riseing to life againe, hath restored to vs everlasting life. Therefore with Angels &c.

Vpon Ascension day, AND SEAVEN DAYES AFTER

Through thy most dear*ly* beloved Son Iesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his APOSTLES, and in their sight ascended vp into heaven, to prepare a place for vs; that where he is, thither we might also ascend, and reign with him in Glory. Therefore with Angels &c.

Vpon Whitsunday, AND SIX DAYES AFTER.

Through Iesus Christ our Lord, according to whose most true promise the holy Ghost came down, *as at* this *time*, from heaven with a sudden great sound, as it had been a

Upon Christmas-day.

Because thou didst give Jesus Christ thine only Son to be born as at this time for us, who, by the operation of the Holy Ghost, was made very man and that without spot of sin , to make us clean from all sin. Therefore with Angels, &c.

Upon Easter-day.

But chiefly we are bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with angels, &c.

Upon Ascension-day.

Through thy most dearly beloved Son, Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with angels, &c.

Upon Whitsunday.

Through Jesus Christ our Lord; according to whose most true promise the Holy Ghost came down, as at this time, from heaven with a sudden great sound, as it had been a

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INTRODUCTION TO PREFACES

Then shall the elder say,

It is very meet, right, and our
ounden duty, that we 1
ould at all times, 7
nd in all places, give 9
anks unto thee, O 2
ord, holy Father, almighty,
verlasting God.

Omitted 1792

)

Then shall the elder say:

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

(Transposed 1864. See page 121)

THE TER-SANCTUS

Therefore with angels and archngels, and with all the company
f heaven, we laud and magnify thy
lorious name, evermore praising
ee, and saying, Holy, holy, holy,
ord God of hosts, heaven and
arth are full of thy glory. Glory
e to thee, O Lord most high.
men.

Omitted 1792

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

(Page 121)

(PROPER PREFACES)

Sources	*1661*	*Wesley*
Necessary doctrine f. e iv: descended and appered in the symilitude & lykenes of fyery tongues, and dyd lyght vpon the apostles and disciples of Christ, and inspired them with the knowledge of all truth.	mighty wind, in the likeness of fiery Tongues lighting vpon the Apostles to teach them, and to lead them to all truth, giving them both the gift of divers languages, and alsoe boldness with fervent zeal, constantly to preach the Gospell vnto all Nations, whereby we *have been* brought out of darknes and errour into the cleer light, and true knowledge of thee, and of thy Son Iesus Christ. Therefore with Angels &c.	mighty wind, in the likeness of fiery tongues, lighting upon the Apostles to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness, with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.
Sequens prefatio dicitur in die sancte trinitatis. . . .	Vpon the Feast of Trinity ONLY.	Upon the Feast of Trinity.
Vere dignum et iustum est equum et salutare. Nos tibi semper et vbique gratias agere: domine sancte pater omnipotens eterne deus. Qui cum vnigenito fiilio tuo et spiritu sancto vnus es deus vnus es dominus. Non in unius singularitate persone: sed in vnius trinitate substantie. Quod enim de tua gloria reuelante te credimus, hoc de filio tuo: hoc de spiritu sancto sine differentia discretionis sentimus. Vt in confessione vere semperterneque deitatis: et in personis proprietas, & in essentia vnitas: & in majestate adoretur equalitas. Quam laudant angeli (&c)	Who art one God, one Lord, not one only person, but three persons in one Substance. For that which we beleeve of the glory of the Father, the same we beleeve of the Son, and of the holy Ghost, without any difference or inequality. THEREFORE WITH Angels &c.	Who art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

THE TER-SANCTUS

	After *each of* which Prefaces shall immediately *be sung or said,*	After each of which Prefaces shall immediately be said,
Et ideo cum angelis et archangelis cum thronis et dominationibus. Cumque omni militia celestis exercitus hymnum glorie tue canimus sine fine dicentes.	Therefore with Angels and Archangels, and with all the Company of heaven, we laud and magnifie thy glorious Name, ever more praysing thee, and saying,	Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, ever more praising thee, and saying,
Sanctus. Sanctus. Sanctus dominus deus sabaoth. Pleni sunt celi et terra gloria tua osanna in excelsis. Benedictus qui venit in nomine domini osanna in excelsis.	Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory BE to thee, O Lord MOST High. *Amen.*	Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

PRAYER OF HUMBLE ACCESS

	Then shall the Priest kneeling down at the *Lords Table,* say in the Name of all them that shall receive the Communion, this prayer following.	Then shall the *Elder,* kneeling down at the Table, say, in the Name of all them that shall receive the Communion, this Prayer following; *the People also kneeling:*
Οὐ διὰ τὰς δικαιοσύνας ἡμῶν . . . ἀλλὰ διὰ τὰ ἐλέη σου καὶ τοὺς οἰκτιρμούς σου . . . θαρροῦντες προσεγγίζομεν τῷ ἁγίῳ σου θυσιαστηρίῳ. (*Lit. S. Bas.* p. 329: cp. Dan. ix. 18, *Lit. S. Jas.* p. 46)	We do not presume to come to this thy Table (O mercifull Lord) trusting in our own righteousnes, but in thy manifold, and great mercyes. We *are* not worthy so much as to gather vp the Crums , vnder thy Table. But thou art the same Lord, whose property is alwayes to have mercy: grant vs therefore gratious Lord, so to eat the flesh of thy dear son Iesus Christ, and to drink his blood,	We do not presume to come to this thy Table, O merciful Lord trusting in our own righteousness but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood,
S. Mark vii 28: the whelpes also eate vnder the table of the chyldrens cromes.	that our sinfull bodies	that our sinful bodies
Deus cui proprium est misereri semper et parcere (Sarum from Greg. See Litany)	may be made clean by his body, and	may be made clean by his body, and
St. Jo. vi 56: he yt eateth my fleshe and dryncketh my bloude dwelleth in me, and I in hym.	our souls washed through his most pretious blood, AND that we may EVERMORE dwell in him, and he in vs. Amen.	our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.
S. Thomas Aq. *Summa* iii 74 No. 1: quantum ad effectum consideratum in unoquoque sumentium, quia ut (Ambrosius) super Ep. i ad Cor. hoc sacramentum valet ad tuitionem animae et corporis, et ideo corpus Christi sub specie panis pro salute corporis, sanguis vero sub specie vini pro salute animae offertur, sicut dicitur (Lev. xvii) quod anima carnis in sanguine est (see Ambrosiaster in 1 Cor. xi 26).		

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PRAYER OF HUMBLE ACCESS

Then shall the elder say, 1792

We do not presume to come to his thy table, O merciful Lord, rusting in our own righteousness, ut in thy manifold and great nercies. We are not worthy so nuch as to gather up the crumbs nder thy table. But thou art the ame Lord, whos property is lways to have mercy: Grant us, herefore, gracious Lord, so to eat he flesh of thy dear Son Jesus Christ, and to drink his blood, 1792 that our sinful *souls and* bodies 17— may be made clean by his *death,* —92 nd washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

Then shall the elder say:

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord whose property is always to have mercy: Grant us, therefore, gracious Lord, so to eat the flesh of thy 1910 Son Jesus Christ, and to drink his blood,

that our sinful souls and bodies may be made clean by his death, and washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

Then shall the 19— *Minister* —16 say:

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, 1864 that *we may live and grow thereby; and that being* washed through his most precious blood, we may evermore dwell in him, and he in us. Amen.

Sources | *1661* | *Wesley*

PRAYER OF CONSECRATION

When the Priest, standing *before the Table, hath so ordered the bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands; he* shall say *the Prayer of Consecration* as followeth.

Necessary doctrine f. d. ii: Our sauiour Christ hath offered hymselfe vpon the crosse, a sufficient redemption & satisfaction for the sinnes of al the world.

Antididagma (of Cologne) f. lvi v: per Christum semel in cruce . . . plenarie & sufficienter impetrata; lxiii v: qui seipsum . . . Deo patri coelesti cruentum sacrificium pro peccatis mundi obtulit . . . semel in cruce oblatum; lvi v: praecepitque ut sanctissimum illud sacrificium patri coelesti iteru atque iterum ac semper quousque veniat, spiritualiter, & comemoratiue offeramus.

Σὲ παρακαλοῦμεν . . . ἐλθεῖν τὸ πνευμά σου τὸ πανάγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα καὶ εὐλογῆσαι ἁυτὰ καὶ ἁγιάσαι

(*Lit. S. Basil* p 58)

(Sarum)

Vt nobis cor†pus et san†guis fiat dilectissimi filij tui domini nostri iesu xpi, Qui pridie quam pateretur (thesame night in whiche he was betrayed 1 Cor. xi 23, *Lit. S. Jas.* p 51): accepit panem . . . : & . . . tibi gratias agens bene†dixit fregit deditque discipulis suis dicens Accipite et manducate ex hoc omnes, Hoc est enim corpus meum τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διδόμενον

(Lit. S. Jas. p 52)

1 Cor. xi 24, This doe ye in remembraunce of me.

SImili modo posteaquam cenatum est accipiens . . . calicem. . . tibi gratias agens . . .dedit . . . discipulis suis: dicens . . . bibite ex eo omnes. HIc est enim calix sanguinis mei noui . . . testamenti. . . qui pro vobis & pro multis effundetur in remissionem peccatorum. HEc quotienscunque feceritis, in mei memoriam facietis 1 Cor. xi 25 this dooe, as oft as ye drinke it, in remembrance of me.

ALMIGHTY God, OUR heavenly Father, who of thy tender mercy didst give thine only son Iesus Christ to suffer death vpon the Cross for our redemption, who made there (by his one oblation OF HIMSELF once offered) a full, perfect, and sufficient Sacrifice, oblation and satisfaction for the sins of the whole World, and did institute and in his holy Gospell comand vs to CONTINUE a perpetuall memory of that his pretious death, vntil his coming again: Hear vs, (O mercifull Father, we *most humbly* beseech thee, and GRANT THAT WE RECEIVING these thy Creatures of Bread and Wine, ACCORDING TO THY SON OUR SAVIOUR JESUS CHRIST HOLY INSTITUTION, IN REMEMBRANCE OF HIS DEATH AND PASSION,

may be PARTAKERS OF HIS MOST BLESSED body and blood: who in the same night that he was betrayed (*a*) took bread, and when he had given thanks, (*b*) he brake it, and gave it to his disciples, saying, take, eat, (*c*) this is my body which is given for you, do this in remembrance of me. Likewise after supper (*d*) he took the Cup. and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this (*e*) is my blood of the new testament, which is shed for you and for many for *the* remission of Sins: Do this as oft as ye shall drink it in remembrance of me. *Amen.*

(*a*) Here the Priest *is to* take the *Patten* into his hands.
(*b*) *And here to break the bread.*
(*c*) *And here to lay his hand vpon all the bread.*
(*d*) Here he *is to* take the Cup into his hands.
(*e*) *And here to lay his hand vpon every Vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

Then the *Elder* shall say the Prayer of Consecration as followeth.

Almighty God, our heavenly Father, who, of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion,

may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed,° took bread; and when he had given thanks, *he brake it and gave it to his disciples, saying, Take, eat; ‡this is my Body which is given for you: Do this in remembrance of me. Likewise, after supper, ¶he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this †is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me. Amen.

°Here the *Elder* is to take the Patten into his hand.
*And here to break the Bread.
‡And here to lay his hand upon all the Bread.
¶Here he is to take the Cup into his Hand:
†And here to lay his hand upon every Vessel (be it Chalice or Flaggon) in which there is any Wine to be consecrated.

COMMUNICATION OF THE MINISTRY

Then shall the MINISTER first receive the Communion in both kinds himselfe, and *then proceed to* deliver *the same* to *the Bishops, Priests, and Deacons in like maner* (if any be present) and

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the *other Ministers* in like manner (If any be present) and

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PRAYER OF CONSECRATION

Then the elder shall say: the prayer of consecration, as followeth:—

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion,

may be partakers of his most blessed body and blood; who in the same night that he was betrayed, took bread; (1) and when he had given thanks, he brake it (2) and gave it to his disciples, saying, Take, eat; this (3) is my body which is given for you; do this, in remembrance of me. Likewise after supper he took (4) the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this: for this (5) is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. Amen.

(1) Here the elder is to take the *plate of bread* into his hand. (2) And here to break the bread. (3) And here to lay his hands upon all the bread. (4) Here he is to take the cup in his hand. (5) And here to lay his hand upon *all the* vessels. which *contain the* wine.

Then the elder shall say the prayer of consecration, as followeth:

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy gospel command us to continue, a perpetual memory of that his precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion,

may be partakers of his most blessed body and blood; who in the same night that he was betrayed Omitted 1854 took bread; and Omitted 1854 when he had given thanks, he Omitted 1854 brake it, and gave it to his disciples, saying, Take, eat; this is my Omitted 1854 body which is given for you; do this, in remembrance of me. Likewise after supper he took the cup; Omitted 1854 and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Omitted 1854 Testament, which is shed for you and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. Amen.

19— Then the *Minister* —16 shall *offer* —84 the Prayer of Consecration, as followeth:

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redepmtion; who made there, by his oblation of himself once offered, a full, perfect, and sufficient sacrifice 1916 for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of 1864 his precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion,

may be partakers of his most blessed body and blood; who, in the same night that he was betrayed, (1) Here the 19— *Minister* —16 took bread (1); and when he had given thanks, he 18— broke it, and gave it to *may* take —64 his disciples, saying, the plate Take, eat; this is my of Bread in body which is given his hand. (1_{864}) for you; do this in remembrance of me. Likewise after supper (1_{864}) he took (2) the cup; (2) Here he and when he had given 18— thanks, he gave it to *may* —64 them, saying, Drink ye take the all of this; for this is cup in my blood of the New his hand. Testament, which is (1_{864} shed for you, and for many, for the remission of sins; do this, as oft as ye shall) drink it, in remembrance of me. Amen.

COMMUNICATION OF THE MINISTRY

Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same to the other ministers in like manner, (if any be present) and

Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same to the other ministers in like manner, if any be present.

Then shall the Minister 1_{864} receive the Communion in both kinds, 1_{864} and proceed to deliver the same to the other Ministers, 1864 if any be present; *after which he shall say:*

Sources	*1661*	*Wesley*

COMMUNICATION OF THE PEOPLE

	after *that* to the people *also in order,*	after that to the People also, in order,
	INto THEIR HANDS, *all meekly* KNEELING.	into their Hands.
	And when he delivereth the BREAD *to any one* he shall say	And when he delivereth the Bread to any one, he shall say;

WORDS OF DELIVERY

(Sarum and Hermann) Corpus domini nostri iesu xpi der für dich gegeben ist custodiat corpus tuum et animam tuam in vitam eternam.	The body of our Lord Iesus Christ, which was given for thee, preserve thy body and soul unto everlasting life: TAKE AND EAT THIS IN REMEMBRANCE THAT CHRIST DYED FOR THEE, AND FEED ON HIM IN THY HEART BY FAITH WITH THANKSGIVING.	The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.
	And the Minister THAT delivereth the CUP *to any* one, shall say.	And the Minister that delivereth the Cup to any one shall say,
(Sanguis) domini nostri iesu xpi das für deine sunde vergossen ist custodiat corpus tuam et animam tuam in vitam eternam.	The blood of our Lord Iesus Christ, which was shed for thee, preserve thy body and soule unto everlasting life: DRINKE THIS IN REMEMBRANCE THAT CHRISTS BLOOD WAS SHED FOR THEE, AND BE THANKFULL.	The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful .

RUBRICS RELATING TO ELEMENTS

(Compare Order of Communion of 1548)	*Jf the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more, according to the forme before prescribed: Beginning at (Our Saviour Christ in the same night &c) for the blessing of the Bread; and at (Likewise after Supper &c) for the blessing of the Cup.*	If the consecrated Bread or Wine be all spent before all have communicated, the *Elder may* consecrate more, *by repeating the Prayer of Consecration.*
	When all haue communicated, the Minister shall return to the Lords Table, and reverently place vpon it what remaineth of the consecrated Elements, covering the same with a fair Linnen cloth.	When all have communicated, the Minister shall return to the Lord's Table, and place upon it what remaineth of the consecrated Elements, covering the same with a fair Linen Cloth.

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THE LORD'S PRAYER (M. E. C. S.)

(Tranpsd here 1870.
See page 123 M. E. C. S.)

1870
Then shall *he* say the Lord's Prayer, the people *still kneeling and* repeating after him every petition:

Our Father who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven:

give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

M. E.

THE TER-SANCTUS (M. E.)

(Trans. here 1864.
See page 115 M. E.)

It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

1916
Then shall be said or sung by all the people: (*The Hymnal, 741*)

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying,

Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high! Amen.

COMMUNICATION OF THE PEOPLE

1870
Then a hymn may be sung, and the communicants shall be invited to the table. The minister shall deliver both kinds

1864
The Minister shall then proceed to administer the Communion

ter that to the people also, in order,

to their hands.

And when he delivereth the bread, 1792 he shall say,

to the people

into their hands.

1870 When he delivereth the bread, he shall say:

18— to the People in order, *kneeling*. —68

into their *uncovered* hands; —64

and when he delivereth the Bread, he shall say:

WORDS OF DELIVERY

The body of our Lord Jesus hrist, which was given for thee, 17— reserve thy *soul* and *body* unto —92 verlasting life. Take and eat this remembrance that Christ ied for thee, and feed on him thy heart by faith with hanksgiving.

The body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

The body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life. Take and eat this in remembrance that Christ died for thee; and feed on him in thy heart by faith, with thanksgiving.

And the minister that delivereth the cup 1792 shall say,

The blood of our Lord Jesus hrist, which was shed for thee, 17— reserve thy *soul* and *body* unto —92 verlasting life. Drink this in remembrance that Christ's Blood as shed for thee, and be hankful.

And the minister that delivereth the cup shall say:

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

And the Minister that delivereth the Cup shall say:

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

RUBRICS RELATING TO ELEMENTS

(If the consecrated bread or wine be l spent before all have communicated, e elder may consecrate more, by reeating the Prayer of Consecration.)

(Transpsd 1870 to end of office
Omitted 1910

19— (If the consecrated bread or wine *shall* be —00 18— all spent before all have *communed*, —64 the Elder may Consecrate more by repeating the Prayer of Consecration.)

(When all have communicated, the inister shall return to the Lord's ble, and place upon it hat remaineth of the consecrated ements, covering the same with a ir linen cloth.)

When all have communicated, the minister shall return to the Lord's table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

18— When all have *Communed*, the —64 Minister shall return to the Lord's table and place upon it what remaineth of the Consecrated elements, covering the same with a fair linen cloth.

Sources	*1661*	*Wesley*

THE LORD'S PRAYER

Oremus.

Preceptis salutaribus moniti et diuina institutione formati audemus dicere.

Pater noster qui es in celis sanctificetur nomen tuum. Adueniat regnum tuum. Fiat voluntas tua sicut in celo & in terra.
Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.
Chorus dicit.
Sed libera nos a malo.
Sacerdos priuatim.
Amen

THEN SHALL THE PRIEST SAY THE LORDS PRAYER, THE PEOPLE REPEATING AFTER HIM EVERY PETITION.

Our Father which art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be don in earth as it is in heaven.
Give vs this day our daily bread. And forgive vs our Trespasses, As we forgive them that trespass against vs. And lead vs not into temptation, But deliver vs from evil. *For thine is the kingdom, The power and the glory, For ever and ever.* Amen.

Then shall the *Elder* say the Lord's Prayer, the People repeating after him every petition.

Our Father who art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on Earth, as it is in Heaven;
Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the kingdom, the Power and the Glory, For ever and ever. Amen.

THE FIRST THANKSGIVING

(Sarum)
Antididagma f. lviii: deinde offertur commune laudis et gratiarum actionis sacrificium pro tota Ecclesia . . . propter uniuersa Dei beneficia . . . Tertio . . . facta consecratione Christus ipse offertur, corpus eius & sanguis eius, & sacratissima ipsius passio, per commemorationem & repraesentationem eius. Ac quarto demum offertur Ecclesia ipsa & tota Christi communitas, quae se Deo patri in hac sacrosancta actione dedicat & sacrificat; f. lxx: Ecclesia tradit & offert seipsam patri hostiam uiuam uotis spiritualibus; Rom. xii 1: make your bodyes a quyck sacryfyce holy and acceptable vnto God whyche is your reasonable seruynge

(Hermann)
of God (vns selb unsere leib vnnd seel) . . . vt quotquot ex hac altaris participatione: sacrosanctum filij tui cor†pus et sanguiſnem sumpserimus: omni benedictione celesti et gratia repleamur. . . .

ἵνα . . . ἑνωθῶμεν τῷ ἁγίῳ σώματι καὶ αἵματι τοῦ χριστοῦ σοῦ, καὶ ὑποδεξάμενοὶ αὐτα ἀξίως, σχῶμεν τὸν χριστὸν κατοικοῦντα ἐν καρδίαις ἡμῶν (Lit. S. Basil p 65)

S. Jo. vi 56 dwelleth in me, and I in him.
(Sarum) iube hec (*Antidid.* lxvi: preces et uota nostra) perferri per manus sancti angeli tui in sublime altare tuum, in conspectu diuine maiestatis tue . . . non estimator meriti: sed venie quesumus largitor . . . per xpm dominum nostrum. . . . Per ip†sum: et cum ip†so : et in ip†so: est tibi deo patri omnipo†tenti: in vnitate spiritus † sancti: omnis honor & gloria per omnia secula seculorum. Amen.

AFTER SHALL BE SAID AS FOLLOWETH.

O Lord and heavenly Father, We thy humble servants entirely desire thy fatherly goodnes mercifully to accept this our Sacrifice of prayse and thanksgiving, most humbly beseeching thee to grant that by the merits and death of thy sonn Iesus Christ, and through faith in his blood, we and all thy whole Church may obtein Remission of our Sins, and all other benefits of his passion. And here we offer and present vnto thee, O Lord, our selves, our soules and Bodies to be a reasonable holy and lively sacrifice vnto thee, humbly beseeching thee, that ALL WE WHO *are* partakers of this holy Communion, may be fulfilled with thy Grace, and heavenly Benediction. And although we be vnworthy through our manifold sins to offer vnto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service;
not weighing our merits, but pardoning our offences, through Iesus Christ our Lord; by whom, and with whom, in the Vnity of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, World without end. Amen.

After *which* shall be said as followeth:

O Lord and heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy Communion, may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service;
not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

1844	*M. E. C. S.*	*M. E.*

THE LORD'S PRAYER

Then shall the elder say the Lord's prayer, the people repeating after him every petition.

Our Father who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven:
give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil, for thine is the kingdom, *and* the power, and the glory, for ever and ever. Amen.

(Transpsd. 1870.
See page 121
M. E. C. S.)

Then shall the Elder say the Lord's 18— Prayer; the People *kneeling, and* —64 repeating after him every petition:

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven.
Give us this day our daily bread. And forgive us our trespasses, as we forgive *those who* trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever.
18_{64} Amen.

THE FIRST THANKSGIVING

After which shall be said as followeth:

1870 *The minister may then say* as followeth:

After which 19— *the Minister and People shall say:* —16

O Lord and heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and 18_{12} thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of thy holy Communion, may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service;
not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

O Lord and Heavenly Father, we thy humble servants desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy communion, may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service;
not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. Amen.

18— O Lord *our* —64 heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and 18— thy whole Church may obtain *forgiveness* —88 of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this Holy Communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service;
not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord; by whom, and with whom, in the unity of the 19— Holy *Spirit*, —16 all honor and glory be unto thee, O Father Almighty, world without end. Amen.

Sources *1661* *Wesley*

THE SECOND THANKSGIVING

OR THIS.

Almighty and everliving God, We most heartily thank thee for that thou DOST vouchsafe to feed VS, WHO HAVE DULY RECEIVED these holy mysteries, with the spiritual food of the most pretious body and blood of thy sonn our saviour Iesus Christ, and DOST assure vs

THEREBY of thy favour and goodnes towards vs, and that we *are* very members incorporate in the mistical body *of thy son* which is the blessed company of all faithfull people, and *are* ALSO heirs through hope of thy everlasting kingdom, by the merits of the most pretious death and passion of thy dear Son. *And* we most humbly beseech thee, O heavenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for vs to walke in, through Iesus Christ our Lord to whom with thee and the holy Ghost be all honour and glory world without end. AMEN.

THE GLORIA IN EXCELSIS

(Sarum)
Incipiatur semper in medio altaris quandocunque dicitur.

Gloria in excelsis deo.
Et in terra pax hominibus bone voluntatis.–(S. Lk. ii 14 vnto men a good wyll)
–Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam Domine deus rex celestis deus pater omnipotens.
–Domine fili vnigenite iesu xpe. Domine deus agnus dei filius patris. Qui tollis peccata mundi: miserere nobis.

Qui tollis peccata mundi: suscipe deprecationem nostram.—

–Qui sedes ad dexteram patris miserere nobis.

Quoniam tu solus sanctus. Tu solus dominus. Tu solus altissimus. Iesu xpe cum sancto spiritu in gloria dei patris. Amen.

THEN SHALL BE SAID OR SUNG.

Glory be to God on high, and in Earth peace, good will towards men.

We prayse thee, we bless thee, we worship thee We glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty:

O Lord the only begotten Son, Iesus Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the World, have mercy vpon vs. THOU THAT TAKEST AWAY THE SINS OF THE WORLD, HAVE MERCY VPON VS. Thou that takest away the sins of the world, receive our prayers,—

Thou that sittest at the right hand of God the Father have mercy vpon vs. For thou only art holy, thou only art the Lord, thou only, O Christ, with the holy Ghost, art most high in the Glory of God the Father. Amen.

Then shall be said,

Glory be to God on high, and *on* earth peace, good will towards men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly king, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer.

Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

THE BLESSING OR BENEDICTION

Then the Priest (OR BISHOP IF HE BE PRESENT) shall let them depart with this blessing.

Then the *Elder*, if *he see it expedient, may put up an Extempore Prayer; and afterwards* shall let *the People* depart with this Blessing:

1844 *M. E. C. S.* *M. E.*

(THE SECOND THANKSGIVING)

THE GLORIA IN EXCELSIS

Then shall be said,

18— 19—
Then *may* be said *or sung:*
—70 —10

18— 1916
Then shall be said *or sung by all the People* —68
standing:
19—
(*The Hymnal, 742*)
—16

Glory be to God on high, and on earth peace, good will toward men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer.

Thou that sittest at the right hand of God the Father, have mercy upon us. ¶For thou only art holy: thou only art the Lord; thou only, O Christ with the Holy Ghost, art most high in the glory of God the Father. Amen.

Glory be to God on high, and on earth peace, good will toward men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer.

Thou that sittest at the right hand of God the Father, have mercy upon us. ¶For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Glory be to God on high, and on earth peace, good will toward men!

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty!

O Lord, the only begotten Son Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer.

Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

THE BLESSING OR BENEDICTION

Then the elder, if he see it expedient, may put up an extempore prayer; and afterward shall let the people depart with this blessing:—

Then the elder, if
19—
he see it expedient, may *offer* an extempor*aneous* prayer; and afterward
—10
shall let the people depart with this blessing:

19—
Then the *Minister* —16
shall let the People depart with this Blessing:

Sources	*1661*	*Wesley*
Phil. iv 7 The peace of God (which passeth all vnderstandynge) kepe your hertes & myndes: 2 Pet. i 2 Peace be multyplyed throwe the knowledge of God and of Iesus oure Lorde.	The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his son Iesus Christ our Lord: And the blessing of God Almightie, the Father, the Son, and the holy Ghost be amongst you, and remain with you alwayes. Amen.	*May* the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.
Benedictio dei omnipotentis patris et filii et spiritus sancti descendat super vos et maneat semper (*Pontificale Exoniense*).		

(FINAL RUBRICS—METHODIST)

1844	*M. E. C. S.*	*M. E.*
May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. Amen.	May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. Amen.	1884 The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the 19— Son, and the Holy *Spirit*, be among —16 you, and remain with you always. Amen.

FINAL RUBRICS—METHODIST

1792 *N. B. If the elder be straitened for time, he may omit any part of the service except the prayer of Consecration.*	If the elder be straitened for time, he may omit any part of the service, except the prayer of consecration.	19— 19— (*The Minister is expected to use the full* —16 18— *form, but,* if straitened for time *in the usual* —16 *administration of the Holy Communion,* he —84 may omit any part of the service, except 1864 the *Invitation, the Confession, and* the Prayer 1884 of Consecration; *and in its administration to the sick he may omit any part of the service except the Confession, the Prayer of Consecration, and the usual sentences in delivering the Bread and Wine, closing with the Lord's* 19— *Prayer, extemporary supplication, and the Bene-* —16 *diction.*)

1858 *Let those who have scruples concerning the receiving of the communion kneeling, be permitted to receive it either standing or sitting; but no person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our Church.*

TABLE

SHOWING ORDER OF EVENTS AND CEREMONIES IN THE COMMUNION SERVICE

AS FOUND IN SUCCESSIVE PRAYER BOOKS AND RITUALS

1549 Prayer Book	1552 Prayer Book	1661 Prayer Book	Wesley's Sunday Service	1844 M. E. Ritual	1922 M. E. C. S. Ritual	1924 M. E. Ritual
TITLE	TITLE	TITLE	TITLE	TITLE	TITLE	TITLE
Rubric on Communicants	Rubric on Communicants	Rubric on Communicants				
Rubric on Vestments						
Psalm and Introit						
	Rubric on Table	Rubric on Table	Rubric on Table			
Lord's Prayer	Lord's Prayer	Lord's Prayer	Lord's Prayer			
Collect for Purity	Collect for Purity	Collect for Purity	Collect for Purity			
The Kyrie						
	Ten Commandments	Ten Commandments	Ten Commandments			Ten Commandmen
Gloria in Excelsis						
Agnus Dei						
Collects for the King	Collects for the King	Collects for the King	Collect for Rulers of United States			
	Collect of the Day	Collect of the Day	Collect of the Day			
Epistle	Epistle	Epistle	Epistle			
Gospel	Gospel	Gospel	Gospel			
Nicene Creed	Nicene Creed	Nicene Creed				
		Notices, &c.				
Sermon	Sermon	Sermon	Sermon			
Exhortation (C)						
Exhortation (A)						
Offertory	Offertory	Offertory	Offertory	Offertory	Offertory	Offertory
Rubric on Elements	Rubric on Elements	Rubric on Elements				
	General Prayer	General Prayer	General Prayer			
	Exhortation (B)					
	Exhortation (A)	Exhortation (A)				
		Exhortation (B)				
		Exhortation (C)				
	Invitation	Invitation	Invitation	Invitation	Invitation	Invitation

TABLE

SHOWING ORDER OF EVENTS AND CEREMONIES IN THE COMMUNION SERVICE

AS FOUND IN SUCCESSIVE PRAYER BOOKS AND RITUALS

1549 Prayer Book	1552 Prayer Book	1661 Prayer Book	Wesley's Sunday Service	1844 M. E. Ritual	1922 M. E. C. S. Ritual	1924 M. E. Ritual
	General Confession	General Confession	General Confession	General Confession	General Confession	General Confession
	Absolution	Absolution	Absolution	Absolution	Absolution	Absolution
	Comfortable Words	Comfortable Words	Comfortable Words			
Sursum Corda	Sursum Corda	Sursum Corda	Sursum Corda			
				Collect for Purity	Collect for Purity	Collect for Purity
Introduction to Prefaces and Prefaces	Introduction to Prefaces and Prefaces	Introduction to Prefaces and Prefaces	Introduction to Prefaces and Prefaces	Introduction to Prefaces	Introduction to Prefaces	
Ter-Sanctus	Ter-Sanctus	Ter-Sanctus	Ter-Sanctus	Ter-Sanctus	Ter-Sanctus	
	Prayer of Humble Access	Prayer of Humble Access	Prayer of Humble Access	Prayer of Humble Access	Prayer of Humble Access	Prayer of Humble Access
First Thanksgiving						
Lord's Prayer						
Christ Our Paschal						
Prayer of Consecration						
Invitation						
General Confession						
Absolution						
Comfortable Words						
Prayer of Humble Access						
	Prayer of Consecration	Prayer of Consecration	Prayer of Consecration	Prayer of Consecration	Prayer of Consecration	Prayer of Consecration
Communication of Priest	Communication of Priest	Communication of Priest	Communication of Elder	Communication of Elder	Communication of Elder	Communication of Elder
					Lord's Prayer	
						Introduction to Prefaces and Ter-Sanctus
Communication of People	Communication of People	Communication of People	Communication of People	Communication of People	Communication of People	Communication of People
		Rubric on Elements	Rubric on Elements	Rubric on Elements	Rubric on Elements	Rubric on Elements
	Lord's Prayer	Lord's Prayer	Lord's Prayer	Lord's Prayer		Lord's Prayer
	First Thanksgiving	First Thanksgiving	First Thanksgiving	First Thanksgiving	First Thanksgiving	First Thanksgiving
Second Thanksgiving	Second Thanksgiving	Second Thanksgiving				
	Gloria in Excelsis	Gloria in Excelsis	Gloria in Excelsis	Gloria in Excelsis	Gloria in Excelsis	Gloria in Excelsis
Benediction	Benediction	Benediction	Benediction	Benediction	Benediction	Benediction
Collects	Collects	Collects				
Final Rubrics	Final Rubrics	Final Rubrics		Final Rubrics	Final Rubrics	Final Rubrics

ANALYSIS AND LITURGICAL NOTES ON THE COMMUNION SERVICE

(EDITOR'S NOTE.—The following analysis of the Communion Service is to be taken in connection with the parallel columns depicting the sources, history, and alterations of this Office as we now have it. Reference must be made in all cases to the various divisions of this service, as we have broken the parallel columns into sections and separated these by cross-titles. The following analysis and notes take up the various divisions of the Office, and examine them historically and liturgically under the cross-titles.)

Title.—There have been a great variety of names given this Sacrament. Daniel is authority for the statement that "The Liturgy" was the first name applied to it, though this name eventually came to be applied to the Prayer Book as a whole. *Liturgy* is from *leiturgia*, used in the Pauline Epistles and translated *service* in the Authorized Version. Since the Lord's Supper, or Mass, was the most important *service*, the term *Liturgy* in the Middle Ages came to mean this Sacrament. Maskel holds that "Liturgy strictly means 'the service of the Holy Communion.'"[1] As stated, however, the term became generalized to mean the whole Prayer Book.

The Mass is popularly understood to denote this Sacrament as it is practiced in the Roman Catholic Church. It is a term whose derivation is differently reported. Some hold that it came from the form "*Ite, missa est,*" used at the dismissal of the catechumens in the very ancient services, when so much of the Communion had been finished as they were allowed to attend. The "Go, it is sent," dismissed these assistants, and from the *missa* came *Mass*. Others connect the word with the old English *moesse*, a feast—Italian, *messa;* French, *mes;* Spanish, *mesa* (table). Daniel thinks that the term is a corruption of *missio*, "dismission," "as *remissa* from *remissio; confessa* from *confessio*." (Refer to Blunt *in loc.*) *The Mass* is still the popular term for this Sacrament as it is ordered in the Roman Catholic Church.

Eucharist, another term, means *thanksgiving*. It is thought that this name came from the original giving of thanks by the Lord when after taking bread he "gave thanks and brake it." As we now also offer our "sacrifice of praise and thanksgiving," the term *Eucharist* is quite applicable to our service, though seldom used in popular parlance among Methodists.

Communion is our popular name for this Sacrament, as well as *The Lord's Supper*. Communion (koinonia—κοινωνία) was probably taken from the passage in First Corinthians: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread, . . . is it not

[1] *Monumenta Ritualia*, Vol. 1, p. v.

the communion of the body of Christ?" (1 Cor. x. 16.) *Koinonia*, of course, was of much wider application than is expressed in this one Sacrament. (The "Communion of Saints" in the Creed, for instance, embraces the whole of the "tie that binds" and not this one act.) But the reassertion of the social character of this service by "Communion" was a great point in reformed doctrine, and no longer was the priest alone to "say masses." The service was made literally a fellowship, a *communion* in very truth.

Our Ritual entitles this service "The Lord's Supper"—an old, expressive English term. The "Mass," as the name of it, never reappeared in English Books after 1549—from then on it has been "The Lord's Supper." This name more than likely came from the Pauline use of the expression in the First Corinthian Epistle (xi. 20). The *kuriakon deipnon* mentioned there may, however, be the *Agape* and probably is, but the relation between these two early Christian ceremonies was so intimate that, doubtless, the name became easily fixed to the surviving one. The "Last Supper" of the Lord was just *before* the institution of this Sacrament. (Luke xxii. 20, "After supper he . . ."; 1 Cor. xi. 25, "When he had supped. . .") Nevertheless so closely was this Sacrament connected with the last supper of the Lord, and so much is His presence sought in it, that where the English tongue endures, whenever Christians meet together to celebrate this Holy Communion, it will doubtless be called in the plain language of our fathers, "The Lord's Supper."

The First Rubrics.—These relate to communicants in the English Office. They were not retained by Mr. Wesley. For Methodist regulations on this matter, see the discussion on a previous page.

The Table.—The rubric in the 1661 Office relating to the "Table," its dress and position, is of interest to us as being the first thing in the Communion service retained by Mr. Wesley. It will be remembered that the conflict of the Reformation was reflected in the table-altar controversy. By 1661, however, all contenders for the name "Altar" had been silenced, and through the entire Prayer Book neither "Altar" nor "Communion Table" is now found (Daniel); it is either "the Table," or "the Lord's Table." As to the dress of the table, Bishop Cooke (M. E.) calls attention to the fact that in this rubric a "fair white cloth" was originally called for, and while the only remnant of that now remaining in Methodist Rituals is the direction as to the covering for the unconsumed elements, yet we may still infer that the "fair white cloth" is to be used. It was "fair white *linen* cloth" as Wesley gave it to us.

In this connection something should be said of the vessels, etc., of the Communion service. "Plain but comely vessels, decently covered," Bishop Cooke says, should contain the elements. Churches usually take

pride in owning and using a Communion-service in keeping with the Rite. Heavy plate silver is oftenest found perhaps, and the covering of the table is usually of white linen, though of course any white cloth is suitable. Since the advent of the individual communion-cups, the heavy goblet has been put away. This was to the distaste of some, who felt that "the cup" called for, referred to one cup, and that only. Methodism has, however, adopted this change within recent years. The stewards are to provide the elements for the Lord's Supper according to disciplinary directions, but the care of this matter, as well as the preparation of the table, is quite often left in the hands of the women of the Church.

As to the position of the table, in Methodist churches this is usually behind the "chancel rail." The "body of the church" referred to in the 1661 Book meant, according to Daniel, that there were often so many persons wishing to communicate that the table was moved to the nave, where the celebration was held. Wesley directed the elder to stand "at the table," and this was to be "where Morning and Evening Prayers" were said. This whole rubric was removed in 1792, but custom still keeps the table before the pulpit in most Methodist Episcopal Churches.

The Lord's Prayer.—This begins the service in the Church of England and in the Protestant Episcopal Church in America. The Lord's Prayer also begins the post-Communion service in both these Churches, as well as in our own. (Since 1870, however, in the Ritual of the M. E. Church, South, the Lord's Prayer has been placed immediately *after* the communication of the minister, and *before* that of the people. (See page 121 M. E. C. S.) It seems generally agreed that the Lord's Prayer was used in very ancient times at all celebrations of this Sacrament. Dr. Thomas O. Summers quotes Bishop Cosin: "It was the institution of Christ and his Apostles, according to Saint Jerome, that the Lord's Prayer was said at the celebration of the Sacrament; and it seems also, from St. Ambrose and St. Austin, that it has ever been used at this place"—meaning the post-Communion service. In *beginning* Communion with the Lord's Prayer, the Sarum Use was followed, though in this Use the Lord's Prayer and Collect for Purity following, were both to be said in private by the priest for himself alone, ere he went before the people for the celebration. In the 1792 Methodist Discipline the Lord's Prayer at this first place was dropped, though it remains yet in the post-Communion service in the latter part of the Office. There was no doxology ("For thine is the kingdom, power," etc.) at the close of the Lord's Prayer in this its first position in the Sunday Service's order of Communion.

The Collect for Purity.—This exquisite prayer is one of the few remaining Collects that have survived all revision in Methodist Books. Dr. Summers states: "Short prayers like this are termed 'collects,' perhaps because the desires of the people are collected together in short,

comprehensive forms." Bishop Cooke adds to this, that they may be so called from a *collection* of people together, as well as a collection of petitions. "Collects are as ancient as Liturgies, and Liturgies carry us back to primitive Christianity."[2] Goulburn[3] holds that all Collects when analyzed show: First, the invocation; second, the recital of some doctrine or fact which is made the basis of the petition; third, the petition itself, which rises on that base; fourth, the "aspiration," which is the "feather or wing" of the petition; and fifth, in all Collects addressed to the Father, the alleging of the Mediator's work in our behalf, and the pleading of His Name.

In our Methodist Offices, the Collect for Purity was transposed in 1792 to the place it now occupies—not beginning the Communion as formerly, but found in a later place in the service. (Refer to table showing order of events in the Communion, page 128.) It is still frankly termed "The Collect" in the Ritual of the M. E. Church, South, though since 1916 the Methodist Episcopal Ritual has introduced it by a "Then shall be said." This Collect came into the Prayer Book through the Sarum Use, though it is much older than that Liturgy. This prayer is as exquisite and beautiful a composition as there is in the whole Ritual. Even in the Latin the magnificent phrases of this form delight us. It will be noted, also, that the English translation is very close to the Latin, phrase for phrase. A further mention of this Collect will be made when we reach it again in its place in our Methodist Books.

The Ten Commandments as a prelude to the Communion were placed in the Prayer Book in 1552. Daniel holds that they came from the Strasburg Liturgy of Poullain, and were aimed at Antinomianism. It is also urged that they furnish to the mind a clear conception of separate duties, and act also as a lesson from the Law, as opposed to—or rather, *together with*—the Epistle and Gospel in the other part of the service. Mr. Wesley retained the Commandments in his Communion Office. The language is that of the Great Bible and hence its archaic form.

The response, "Lord, have mercy upon us," is commonly called the *Kyrie*, from the Greek κύριε ἐλέησον. It occurs frequently in the Prayer Book, and even persists in the Methodist Episcopal Burial service. Anyone reading Wesley's Journal in its account of his earlier years will be struck with the frequent "K. E." in his crabbed hand, with which he closed the, to him, poor record of a day. "The *Kyrie* bears the same kind of relation to the Commandments that the Gloria does to the Psalms," Daniel holding that it converts the Jewish Law into Christian principles.

The 1792 Discipline fails to show the Commandments. Doubtless they were omitted for brevity, and in revolt against too much "formality";

[2] Cooke, "History of the Ritual," p. 249.

[3] "Collects," p. 11.

but in 1916 the revisers of the Methodist Episcopal Ritual inserted again an optional rubric calling for them.

Collects for the King.—"The practice of praying for the sovereign at Communion is of great antiquity, an echo of 1 Timothy ii. 1, 2." (Daniel.) Wesley left out the first of these two Collects (fortunately); and the second the author of the erstwhile "Calm Address to the American Colonies" changed into a prayer for the "Supreme Rulers of the United States." The word "supreme" apparently never got past a second print, the several States being in the year of our Lord 1786 very autonomous, extremely jealous of each other, and not likely to own or pray for any "supreme" ruler. In 1792 this Collect also was removed. An echo of it, however, is still to be found in the usual formal Morning Prayer of our ministers for the "President of the United States and all judges, officers, etc.," which we have heard from many Methodist pulpits.

The Collect of the Day need not concern us, nor does the **Epistle.** All this was stricken out in 1792.

The Nicene Creed deserves a passing notice. This is a formal statement of faith to which we may still subscribe. For its history reference must be made elsewhere, and to books dealing with the same. Mr. Wesley omitted it, but it may be noted, in connection with such omission, that this was doubtless to shorten the service, rather than to abnegate the Creed.

Notices, Etc.—These in the English and Protestant Episcopal Books are to be given out by the minister. This formal calling for announcements was the origin perhaps of our stated period for announcements in church, though we never bar others than the minister from making them.

The Sermon.—The first actual rubric of our present services is taken from the rubric concerning the Sermon or Homily "set forth by authority."

It calls for a return of the priest to the Lord's Table where he begins,

The Offertory.—Dr. Summers is authority for the statement that the Offertory at the Lord's Supper takes the place of the common meal "which in the early Church was provided by the rich for the poor." The Israelites were enjoined not to "appear before the Lord empty" at their solemn feasts. In early Church life there was a Communion every Sunday and so "every Sunday made a collection for the poor and also for the ministers."[4] It is also stated that the "Other devotions of the people" referred to in the 1661 Book had reference to the contributions for the ministry. "But the English Clergy rarely, if ever, realize anything from this source, and Methodist ministers have no interest in these contributions." It may be said here that the Discipline has placed the care of money for the poor in the hands of the stewards since an early date.

[4] Summers, "Commentary on the Ritual."

The rubric calling for one or more Sentences allows great freedom in the choice and number of the same. The Methodist Episcopal Church added a new Sentence to the number at a late revision. The Protestant Episcopal has three or four Sentences added at the end by the 1890 Convention.

It is curious to note that the version used in the Sentences was, until 1844 in Methodist Disciplines, that of the Great Bible. It was then changed to the Authorized Version. In 1916 the American Revised Version was substituted here by the Methodist Episcopal Church. Mr. Wesley let one of the Sentences from the Apocrypha pass (Tobit 4), but it is noted that the 1792 Discipline appeared without it.

The Elements.—Mr. Wesley left out the rubric as to the elements, another illustration of the fact that the existence and preparation of these is presupposed in the Methodist Office, and unwritten custom and usage relied upon. The Discipline, however, directs that "the stewards shall provide the elements for the Lord's Supper."

For the interesting question as to the kind of bread and wine used, we turn again to the commentaries. It is agreed by all that the bread which Christ used at the Passover was of course unleavened, as they had no other kind. But the primitive Christians used leavened bread "taken out of the people's oblations." (Summers.) In the Middle Ages again an unleavened wafer was adopted which the Romanists still use. The Second Prayer Book demanded in a final rubric "the best and purest wheat bread that conveniently may be gotten"—this remained in the English Book. Mr. Wesley threw away these final rubrics, but the old English "Use" here holds sway in Methodism.

"The wine used in the Passover was that in common use, made from the 'fruit of the vine.' As they drank freely of it at the Passover, they diluted it with water to prevent inebriation. The early Christians mixed water with the Eucharistic wine. Sometimes the proportion of water was one-fourth, sometimes one-third. The Latin Church uses cold water; the Greeks first put in cold, and after the consecration add warm, thus designing to symbolize the water which flowed from the side of Christ, and the fire of the Holy Ghost."[5] It will be noted in the Latin of the Sarum Use (a rubric) that water is called for. Protestants use wine alone, the addition of water not being demanded by the Scriptural record. The Methodist custom has been for some years to use unfermented wine or juice of the grape. In the M. E. Ritual this is called for by a rubric (See p. 87). The Southern Book does not specify the kind, but unfermented grape juice is invariably used.

[5] Summers, "Commentary on the Ritual," p. 26.

Prayer for the Church Militant.—This is called also the "General Prayer" in the first of the rubrics at the end of the service. The words "Militant *Here in Earth*," a 1552 insertion, are credited to Bucer by Daniel, who states that they were to show that there was no prayer for the dead intended here. The Protestant Episcopal Church in America omits the "Here in Earth," however, though Wesley kept it. This prayer is analyzed into: (a) An oblation of alms and other devotions; (b) petitions for: the Catholic Church; kings and rulers; the clergy; all God's people; (c) a commemoration of the faithful departed.

There has been discussion as to whether the "oblations," mentioned under (a) above, refer to the elements not yet consecrated but offered; or to "other devotions of the people" mentioned in the Offertory. Daniel pleads the *or* in the side note as indicating that Alms and the Oblation mentioned here are different—that is, that the Oblation here refers to the elements. This makes a more priestly ceremony. At any rate, Mr. Wesley adopted the whole prayer in the Sunday Service, including the commemoration of the dead. He did make a change from "George our King" to the "Supreme Rulers of these United States." As noted before, "supreme" went out in 1786, as doubtless under the American Articles of Confederation nobody knew who was "supreme." This whole prayer went in 1792.

It is important to note that up to this point (through the General Prayer), one of the "Orders of Worship" of the Church of England has been followed. If there is to be no Communion, then, since the Sermon, Lessons, etc., are over, a Collect or two is read, and the people are dismissed. Mr. Wesley's "Sunday Service," it will be noted, is much the same, though he left out all the final rubrics including the one directing what was to be done in case there was no Communion. In his Preface to the Sunday Service, however, he advised that Communion be administered every Lord's Day. It is thus clear that the Order of Communion to this point is what we would term an "Order of Worship" for Communion Sundays. When all this "Order" was thrown away in 1792, the residuum, or Communion Service proper, was saved and became our Sacramental Service. The Collect for Purity, be it remembered, was saved from its place in the beginning of the old Order of Communion—*i. e.*, before the Sermon, Lesson, etc., and transposed to the place it now occupies.

This General Prayer is somewhat analagous to our Morning or Pastoral Prayer by the minister.

The Exhortations, urging the people to communicate, have never been in Methodist Books. These exhortations are peculiar to the English Church. (Daniel.) There were three in the 1661 Book, making a very long service, and it is strongly suspected that these exhortations were in his mind when Mr. Wesley wrote that "the Service on the Lord's Day,

which had been much complained of in length, was considerably shortened." He may, however, have here referred to other Lord's Day services (p. 42).

If we denominate the three exhortations in the 1661 Book as A, B, and C, in the order in which they come, then on turning to the First Prayer Book we find that there were only two exhortations, which were in order C and A. In the 1552 Book there were two, but this time they were in order B and A. In 1661 all three appear in the sequence mentioned above, A, B, C. We take the 1661 Book as the base, of course, since that is the English Book and Mr. Wesley's.

There is no need for a careful examination of these exhortations. The first contains the threat against unworthy reception, which has had such a strange influence over the popular mind. Daniel holds that this was necessary at the time of the Reformation when the laity were first permitted to communicate, and "there was a danger lest many should rush to the altar without due preparation." The second exhortation is credited to Peter Martyr and is to encourage the negligent. It is a rather intense exhortation. The third is rather to the communicants who are "conveniently placed for the receiving." It is based on 1 Corinthians x. and xi. (Daniel.)

As stated, Mr. Wesley omitted all these. They were very long; and Methodist people were under such discipline at that time that whoever was not in condition to communicate nor desired to do so, would not long remain in the Societies. In other words, the exhortations also "served no useful end," and were not retained.

The Invitation has come down from the First Prayer Book with but slight changes. It is exquisite in its simplicity. Since 1864 there has been prefixed to the Invitation proper, in the Methodist Episcopal Ritual, the verse from St. John's Epistle (formerly in the "Comfortable Words"—See page 111): "If any man sin, . . . we have an Advocate." Bishop Cooke comments here that the "Invitation properly opens with an offering of the sacrificial Lamb of God, the atoning Jesus, to all who are in sin, as their Redeemer."

The Invitation sets forth in austere simplicity the terms of approach: Repentance; love; future intent. Notice the duplication, *truly and earnestly, love and charity*. "The terms are duplicated, according to the style of the Liturgy, for explicitness and emphasis." (Summers.)

Then comes the invitation itself: "Draw near with faith and take this Sacrament." Faith is the keynote of course in the service. *Sacrament* is from *Sacramentum*. "The Romans used the word for their military oath and in that sense it has great significance, as in this ordinance, as well as in Baptism, we swear allegiance to the captain of our salvation."[6] *Comfort* here had best be looked at in the old sense, *strength-together*

[6] Summers, *in loc.*

(*con-forte*). The last clause, "meekly kneeling upon your knees," has been changed by the Methodist Episcopal and Protestant Episcopal Churches. "Kneeling upon your knees" is indeed somewhat tautological, though the Southern Book still retains it. "Devoutly kneeling," as the Protestant Episcopal revisers close the invitation, perhaps influenced the "devoutly kneeling" of the 1864 revisers of the M. E. Church. (See text.)

The General Confession.—Concerning this, it will be recalled that there has been considerable discussion as to whether priest or people, one or all, were to take part. The First Prayer Book allows "one of thē" (one of them—the people) or one of the ministers to make the confession. The Puritans wanted the minister alone to make it, doubtless fearing the appearance of the old confessional. The 1661 Book compromises by calling on the minister to say it in the name of the people, but all were to *kneel* and all to *say*. Wesley changed the position of the word *minister*, but left the rest of the rubric unchanged. The Protestant Episcopal Church in America clarified the sense considerably by the substitution of an *and* for *in the name of*, and this change the Methodist Episcopal Churches later followed (1910 M. E. C. S.; 1916 M. E.). At present in both Rituals the General Confession is printed in heavier type, to indicate that it is a part in which the people are to join.

The prayer itself is "a most admirable form." (Summers.) Bishop Cooke stresses the fact that there is no Liturgy of any age that omits a confession of sins before communing, and that the desire for this is almost instinctive. The Latin of Hermann's *Consultatio* will be seen as a guide for the composition of this prayer. Its language has survived with but few changes. Wesley left out a clause, it will be noted. The Confession closes "with the usual and pertinent formula"—"through Jesus Christ our Lord." (*Per Christum* in the Latin, though sometimes *per Iesum Christum dominum nostrum*.) We shall meet many a petition in our study of these forms that closes with this formula. The *Amen* on the end of this form is also the well-known and universal conclusion of every prayer, in every tongue.

Analyzed, this Confession shows: An address to God as Maker and Judge; an acknowledgment of sins . . . against His Majesty; an expression of sorrow and repentance; a cry for mercy; a petition to serve "in newness of life." It concludes as above described.

The Absolution.—This part of the service has been considerably discussed as to its place and meaning in the Prayer Book. We show its ancient parallel in the Latin of the Sarum Use. In English Books the rubric calls for the priest to stand; and while the form of the whole may be considered, as some claim, "precatory" rather than "indicative," yet it does seem, as Dr. Summers says, "rather priestly."

Mr. Wesley made this form a true prayer for absolution by changing

the pronouns. He also left out the direction regarding standing on the part of the "elder," who in Methodist practice continues on his knees. He did, however, keep this prayer for the *elder* alone to say and so it remains in all Rituals save the 1916-20-24 of the Methodist Episcopal Church, where *minister* takes the place of *elder*. Mr. Wesley's form here is certainly "precatory," and in it the elder prays not for the others, but for *us*. The *O* of Mr. Wesley's "O Almighty God—" was dropped in 1868 from the M. E. Ritual.

Analyzed, the Absolution reminds God that he has promised forgiveness; specifies the condition; and asks pardon, deliverance, and everlasting life. "It has the usual duplicates—*pardon* and *deliver*, *confirm* and *strengthen*." (Summers.) Such duplicates occur often in the Liturgy.

The Comfortable Words.—These are peculiar to the English Liturgy. "They were evidently intended to confirm the words of Absolution just pronounced by the priest." (Daniel.) This English writer analyzes these Comfortable Words as follows: (a) Christ's invitation to the weary; (b) the Father's love; (c) an assurance . . . that Christ came to save sinners; (d) Christ, our Advocate.

It is noted that the version of the Scripture used here in the 1661 Book is not that of Cranmer, Tyndale, or King James. It is thought to be a more direct translation from the original. Mr. Wesley retained the Comfortable Words for his Sunday Service, making no change in the version. In 1792 these verses were dropped, but in the Methodist Episcopal Ritual of 1864, the last verse, as has been noted, was restored and prefixed to the Invitation. (See p. 111.)

The Sursum Corda.—At this point in the service, we are informed, there begins what the Eastern Church calls the Anaphora, or "lifting up"; the Western Church, the "Canon of the Mass." This Sursum Corda, or "Lift up your hearts," is said to be the most ancient part of this service, if not of the entire Liturgy. It is so called from the Latin of the Sarum Use. "St. Cyril of Jerusalem, writing in the fourth century, says, 'After this the Priest cries aloud, Lift up your hearts. For truly ought we in that awful hour to have our hearts on high with God.'" (Daniel.) Goulburn is quoted as saying that the Sursum Corda has a direct connection with the rest of the service, for it follows the Absolution and Comfortable Words which have relieved the heart "of its burden of guilt." Mr. Wesley retained the Sursum Corda with no change save the *elder-priest* substitution; but ancient though it was, it did not survive the Sunday Service.

The Collect for Purity follows next in the Methodist Rite. It might be mentioned that this is also called the "Constant Collect," as it has been the invariable Collect preceding the Communion Service for hundreds of years. Hence when the 1792 revisers threw away all the text of the Sun-

day Service preceding the Offertory, they took occasion to save from their sweeping "purgation" this Collect, and placed it after the Absolution. (They had already thrown away the Comfortable Words and the Sursum Corda.) Here it has remained. For its text, refer to page 88; for its interpretation, see Notes above. The Methodist Episcopal Church interjected the word *Jesus* in the closing formula (*per Christum* in the Latin) in 1916, so that now in that Church the prayer closes, "Through *Jesus* Christ our Lord." In both Methodist Rituals the text is now printed in black-faced type to make clear that it is to be repeated by all.

The Introduction to the Prefaces leads us into what is sometimes termed the "Thanksgiving." It will be noted that in the English Book and Mr. Wesley's Service there are a number of Prefaces or prayers for certain days, leading up to the famous Ter-Sanctus or Holy, Holy, Holy. The Introduction to the Prefaces merely leads the mind to them: "It is very meet, right, etc." Then, if it be Christmas, Easter, Whitsunday, Ascension Day, or the Feast of Trinity, etc., the Preface for that day would ordinarily be read. If not one of these days, the Ter-Sanctus, "Therefore with Angels," etc., would immediately follow the Introduction. This is the way Methodism has had it since 1792, for then the Prefaces (which Mr. Wesley retained for the five occasional days) were dropped.

The side note in the Introduction, "If on Trinity Sunday, the words 'Holy Father' must be omitted," was in the 1661 Book and is in that of the Protestant Episcopal Church in America. Mr. Wesley kept it as a *footnote* in his 1784 Sunday Service. (Refer to parallel columns.)

The Prefaces we need not discuss in detail. They were in order: That for Christmas, Easter, Ascension Day, Whitsunday, and the Feast of Trinity. The English rubrics called for most of these Prefaces during the week following the day named. Mr. Wesley's Book ordered them only on the day itself. In the Preface for Christmas Day in Mr. Wesley's text there is an interesting omission—"was made very man *of the substance of the Virgin Mary his Mother*, and that . . ." (the italicized words show Mr. Wesley's deletion). No chance for doubtful interpretation or lengthy disputings at any rate in the sentence as Wesley left it. He made no other changes worth mentioning in his reprint of these Proper Prefaces. It will be noted that the base of most of these Prefaces is in the Latin of the Sarum Use, though the *Necessary Doctrine* or "King's Book" is also to be observed as a source.

The Ter-Sanctus, which is somewhat confused with the *Trisagion* or *Trisagium* of the early Church, is so called because of the triple repetition of the word *Holy*. It should properly be called the Triumphal Hymn (Daniel), and Bishop Cooke agrees that all ought to join in the words together—as indeed both Methodist Rituals direct now by the heavy-faced type. The *Trisagion*, according to an article by H. Schmidt in the Schaff-

Herzog Encyclopedia, was a "Liturgical formula" used at the beginning of Divine Service and, though based upon Isaiah vi. 3, runs:

ἅγιος ὁ θεὸς, ἅγιος ἰσχυρὸς, ἅγιὸς ἀθάνατος, ἐλέησον ἡμᾶς

(Holy God, Holy Mighty, Holy Immortal, have mercy upon us).

But the Ter-Sanctus itself is the "Seraphical or Cherubical Hymn" of Isaiah. In the *Apostolical Constitutions* it stands thus: "Holy, holy, holy, Lord God of hosts; Heaven and earth are full of thy glory, who art blessed forever. Amen." (Summers.) At any rate it is easy to see that the Ter-Sanctus is a very old hymn of praise, as the Latin itself makes that clear. The English sticks very close to the Latin in this form.

The English Book ordered the priest to "turn to the Lord's table" as he read the Introduction to the Prefaces, and after each of these "immediately" was to "be sung or said. . ." Mr. Wesley of course leaves out the *sung*, as he invariably did in his Liturgy, and there is no direction to the elder as to his position. Usually the elder remains on his knees during the reading of the form as we now have it—that is, the Introduction combined with the Ter-Sanctus.

In the Methodist Episcopal Book the Introduction-Ter-Sanctus was transposed in 1864 to the place it now occupies—immediately *after* the Communication of the Ministry. (See p. 121.) In 1916 the rubric before the Ter-Sanctus was changed so as to permit singing and the number of the Hymn in the Methodist Hymnal is given. The Southern Book has the Intro-Ter-Sanctus in its original location, but has printed it as one entire paragraph within recent years. Its printed form (heavy-faced) permits the congregational response in the Ter-Sanctus, but there is no rubric permitting singing.

The Prayer of Humble Access is usually so called from its beginning, "We do not presume." It will be noted (See our Table of Events) that in the 1549 Communion the Invitation, Confession, Absolution, Comfortable Words, and Prayer of Humble Access stand *between* the Prayer of Consecration and the actual Communion. However, here we are following the order of the 1661 Book of course, and hence we have now come to this Prayer—which seems to be a form peculiar to the English Liturgy. Analyzed, it (a) declares our unworthiness to approach the Lord's Table; (b) prays that we may *so* eat, etc., that we may derive the full benefits of Communion.

In the English Book the priest was to kneel and to say this prayer "in the name of all them," etc. Mr. Wesley's rubric ordered the people to kneel also, though in the 1792 Forms and subsequently this direction is not found. Usually, however, the people do remain kneeling. In the Prayer itself, besides noting the use of the word *table* in speaking of coming to the Supper, we must also observe that the term *property*—"whose

property is," etc.—is used in the old sense of "distinguishing mark or characteristic" (*proprius*, one's own).

The Fathers of 1792 made a slight change at the end of this prayer which may be observed in passing. (See texts.) Summers in discussing the English sentence, "that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood," remarks that this "is a refinement in discrimination that may well be ignored." The Methodist Episcopal Church in 1864 also added a sentence near the end of this prayer. Otherwise it is practically as in the time of Edward VI.

There is a very fine sentence from Bishop Cooke's commentary on this prayer, which indeed is a comment on the whole Sacrament: "Such the thought, tone, and atmosphere of this remarkable supplication, that no half-Christian, half-infidel, rationalistic or latitudinarian spirit . . . can eradicate from the consciousness of the Church the conviction, cherished from the beginning, that this Eucharistic Service, in which by faith the King of Glory comes in unique relation to those who worthily eat and drink of the ordained elements, is peculiarly, transcendently sacred beyond any other service of the sanctuary."

The Prayer of Consecration.—This prayer, as might be expected, sets forth the essential and central idea of the service. Bishop Cooke brings out that the Lord himself blessed the original elements (Matt. xxvi. 26), and Saint Paul speaks of the "cup of blessing which we bless" (1 Cor. x. 16). Dr. Summers holds that while there is no special consecration of elements required for this Sacrament any more than that of water for the other Sacrament, yet as we "say grace" before ordinary meals it "is not unmeet" to offer such a prayer before partaking of the sacred emblems. As might be expected from our study, in the wording of this prayer the two tides of Romish and Reformed thought have here conflicted from the beginning, and while at length subsiding in great eddies of language, there are still about it the marks of the tempest. Originally in the First Prayer Book the language was such that the Reformed party brought its strongest weapons to bear against it. The invocation of the Holy Spirit to bless the elements, coupled with the sign of the cross by the priest, was objected to and removed by Bucer, leaving the prayer in 1552 as it now stands. This was, however, to the regret of the High-Church Party, and even the Protestant Episcopal Church in America has changed the Prayer of Consecration to agree with the original form (1549), with an Oblation, and Invocation of the Holy Spirit and the "Word." Mr. Wesley, however, made no change worth noting in this prayer, nor has Methodism, save for the omission of the Manual Acts by the Southern Church in 1854, and the words "oblation and satisfaction" which the M. E. Church struck out in 1916. Cranmer, it will be remembered, objected to the word "oblation."

Analyzed, this prayer shows: (a) The completeness and sufficiency of

the one sacrifice of Christ upon the cross, and the Divine Institution to commemorate it; (b) a petition that we may receive the inward grace with the outward symbols; (c) the Words of Institution.

In (a) we have one of the strongest and best presentations of the Protestant view that can be found anywhere—the declaration as to the finality of the Sacrifice once offered. This certainly excludes the Romish doctrine of the Mass in which it was commonly said that the priest did offer Christ for the quick and the dead. "The fine sacrificial term *oblation*," says Dr. Summers, evidently a protagonist of this word, "is repeated here for emphasis." (b) The petition "that we, receiving these thy creatures of bread and wine, may be partakers," etc., is an appeal to the Grace of God through faith—the Protestant's norm. *Creatures* (created things) shuts out of course Transubstantiation, as in that the priest is said *creare creatorem*. *Bread* and *wine* are plainly so called, and it is these which we receive, but ask that in the reception of them we may be "partakers of his most blessed body and blood" according to his holy Institution. Then (c) the declaration of the Lord's Institution follows and becomes the Divine Charter for this prayer, this act, this Sacrament. "This last," says Dr. Summers, "and so on to the end of the Prayer, is found in all Liturgies, and is repeated by those Churches which have no Liturgy." This, the Lord's Institution, is extremely well documented, as Matthew xxvi., Mark xiv., Luke xxii., and St. Paul in 1 Corinthians xi. give the Institution, as do all ancient Liturgies.

The Manual Acts, ordered by the side notes in this Prayer of Consecration, originally consisted in: First, the priest taking in his hands the Paten or plate; second, breaking the bread; third, laying his hands on all the bread; fourth, taking the cup; fifth, laying his hand on every vessel in which there may be any wine to be consecrated. Daniel gives the breaking of the bread by the Lord himself as the model for these acts. He also quotes: "This is my body, which is *broken* for you" (1 Cor. xi. 24); and, "The bread which we break, is it not the communion of the body of Christ?" (1 Cor. x. 16.) "It is peculiar to this celebration," said Bishop Cosin (per Daniel), "that the death of our Lord is commemorated therein, not by bare words, as in other prayers, but by certain sacred symbols, signs, and sacraments, which are, according to Saint Austin, a sort of 'visible words.'"

Wesley and the Methodist Fathers retained the Manual Acts. (For text and authenticity of same, see page 72.) However, in 1864 in the Methodist Episcopal Church only the first and fourth of these Manual Acts were permitted to remain, and these two made optional by a *may* in place of a *here he is to*. Thus it is now in the Methodist Episcopal Ritual.

By the Methodist Episcopal Church, South, however, in 1854 all the

Manual Acts were omitted. "As the handling of the bread and wine required by the old rubrics while reciting this prayer is considered by some a mimicry of our Saviour's sacrifice—the offering of him as an unbloody sacrifice upon the altar—our Church expunged the rubrics requiring it." So Dr. Summers explains this omission by the Southern Church. Some of the older ministers of the M. E. Church, South, continued for a long while to use the symbolic acts, feeling that these would not be misunderstood, but the practice is gradually dying away in the Southern Church.

The Communication of the Ministry.—"Communication" is the technical as well as a very ancient term for the actual act of partaking of the Communion. (See post-Communion rubric, p. 121—"When all have communicated.") This rubric to which we have now come orders that the first communication be that of the ministry. This was probably not so much an exaltation of the ministry, as that "they maye be readye to helpe the chiefe Minister." It would be difficult to arrange for the communication of the clergy after that of the people. "The minister, therefore, that celebrateth, is first to receive the communion in both kinds himself; then to proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (*i. e.*, in both kinds) if any be present . . . and after that to the people also in order. And this is consonant to the practice of the primitive Church, in which it was always the custom for the clergy to communicate within the rails of the altar, and before the Sacrament was delivered to the people." (Wheatly, per Summers.)

There has been no change in this ancient order of procedure in Methodist Churches. It is the custom of our ministry to invite other ministers within the "chancel rail" as we usually term it, where their common communication takes place. The elder, of course, or one of the elders presides. Ministers of other denominations sometimes come by invitation and communicate with our ministry.

In like manner, as we are informed by the above quotation, means *in both kinds*. The bread of course is always first, then the wine, from the sequence in which these two elements are mentioned in every single Christian account of the Sacrament, both in the Institution and in the long history of its commemoration. The Institution first describes the Sacrament of the body, then that of the blood; the Manual Acts so have it; and the words of delivery are so ordered. This is of course following the New Testament accounts of the original Institution and Sacrament.

The forms which come between the communication of the ministry and that of the people are peculiar to the two Methodist Episcopal Churches. It will be noticed that the same rubric in the English Books and in Wesley directs the communication of clergy and that of people. In the Methodist Episcopal Ritual, however, the Ter-Sanctus has been placed between the communication of the clergy and that of the people, having been trans-

posed there in 1864. In the M. E. Church, South's order the Lord's Prayer has held that position since 1870. Dr. Summers explains the use of this form here: "Our Church places the Lord's Prayer here as many ministers feel the need of some prescribed form here after they have communed. Bishop Cosin drew up a form for the ministers to use when they received the elements, but it was not put in the Prayer Book." We shall let this same explanation hold for the insertion of the Ter-Sanctus in the Methodist Episcopal Book.

The Ter-Sanctus has already been treated. Bishop Cooke stresses the fact in his commentary that people and minister *together* should join in this triumphal song, as the Ritual provides.

The Lord's Prayer will be examined as to text and special points when we come to it in the post-Communion service.

The Communcation of the People.—The English Book called for delivery to the people "*also in order* into their hands, all meekly kneeling." *Into their hands* is simply in accord with primitive usage and propriety. Saint Cyril gives us a descriptive sentence showing how the delivery was made in his day into crossed hands: "Making thy left hand a throne for the right which is about to receive a king, hollow thy palm, and so receive the body of Christ, saying hereafter the *Amen*." The Romish practice of introducing the bread into the mouth of the communicant by the hand of the priest was an innovation in the seventh century. (Daniel.) The Council of Rome in 895 pronounced that "The Eucharist is not to be placed in the hands of any lay man or woman, but only in the mouth." The First Prayer Book, it appears, continued the medieval practice, to prevent the bread being carried away secretly, such was the superstitious attitude of the time. However, 1552 saw the restoration of the primitive custom of delivering into the hands. Daniel explains that the holding forth of the hands to receive the consecrated elements significantly symbolizes the act of faith by which "the Body and Blood of Christ are . . . taken and received." Summers agrees that "Every act is significant: the bread should be broken to represent the breaking of Christ's body on the cross—the wine poured out to represent the shedding of his blood—both should be placed into the hands of the communicants, who should take the elements, and eat and drink them, to show their personal appropriation by faith of the merits of that sacrifice which is here symbolized."[7]

Mr. Wesley's rubric at this place omits the direction to kneel, as, in his day, that was a stumblingblock to many. We have already noted the varying postures which our Church at first allowed in this matter. The Methodist Episcopal Church has called for kneeling here since 1868, though the very first rubric (See p. 87) allows option in this. There is

[7] Commentary on the Ritual.

an awkward construction in this rubric in the M. E. text—"to the People in order, kneeling, into their uncovered hands." *Uncovered*, an 1864 addition, was probably to emphasize the directly personal participation in the act.

The singing of a hymn, as called for in the Southern Book, is in line with Christian consciousness as well as with the spirit and atmosphere of this act. The minister should have the hymn ready and there should be no overtures nor interludes in singing it. Dr. Summers advises that there should be no singing during the distribution of the elements, but only at intervals. "Sing the hymns for the Lord's Supper in the Hymn book—there are none like them."

Words of Delivery.—In nearly all the ancient Liturgies (except that of Saint James) there was some sort of formula repeated on delivering the elements. The most ancient seems to have been, "The Body of Christ"; "The Blood of Christ"; to each of which the communicant replied, "Amen." In the Liturgy of Saint Mark (Neale and Littledale, per Daniel) the priest said: "The Holy Body," "The precious Blood of our Lord and God and Saviour." Saint Clement's Liturgy called for the Bishop to give the Oblation, saying, "*The Body of Christ*, And let him that receives say, *Amen.* And the Deacon shall hold the cup, and when he gives it, let him say, *The Blood of Christ, the cup of life.* And let him that drinks say, *Amen.*" This last is practically the quotation of the *Apostolical Constitutions* as Dr. Summers gives it in this place, but he adds, "This rule is of no authority. There is no reason why the deacon should be restrained to the delivery of the cup; in the primitive Church the deacon delivered both the bread and the wine." This of course is not in derogation of the formula of delivery, but only of the practice of restraining the deacon to the wine alone.

Examining more closely the formula which our Church uses, we find that in the time of Gregory the Great the formula had become, "The Body of our Lord Jesus Christ preserve thy soul;" and the communicant answered, "Amen." In the eighth century the words "unto everlasting life" were added. Note in our sources the Sarum formula (page 120 Sources), which we have interrupted by a line from the *Consultatio*—this has a "*corpus* et animam" which is to be "preserved." Note how closely the 1548–49 formula sticks to this, with the "given for thee" from the German. In 1552, in revolt against the implications of the plain pronouncement, "The Body . . . The Blood . . ." this matter was replaced by the "Take and eat this in remembrance . . . Drink this in remembrance" formulæ. But the Elizabethan Book restored the old formula of 1549 and added it to that of 1552, thus giving us our present formula. Coke and Asbury reversed *body and soul* to *soul and body* in both places in 1792.

This has been the only change which has been made in the words of delivery since 1559, as far as we are concerned.

The Church of England's rubric called for these words to be spoken "when he delivereth the bread *to any one*." Canon xxi. of that Church orders that the minister shall deliver the bread and wine "to each communicant severally." But in 1792 the Fathers of Methodism struck out the "to any one" and at the same time printed in italics "thee," and "thy soul" and "body," indicating, so Robert Emory stated, that "if there be more than one communicant, the plural form is to be used—which is a departure from the original usage."[8] Bishop Cooke explains that the plural form may be used for all kneeling at the same time at the railing; therefore "the minister, not having an assistant, may take the bread in one hand and the cup in the other, and presenting them to the people repeat the words, 'The body of our Lord,' 'The blood of our Lord,' and then deliver the elements in succession to each communicant without further speaking." It will thus be seen that the "departure from original usage," as Emory termed it, is to speak the words of delivery to the whole table of communicants rather than to the individuals. However, a great many Methodist ministers repeat the formula from time to time to one or more of the persons kneeling, as may be suitable. Dr. Summers remarks that "the minister should commit to memory the formula used at the distribution, and not attempt to mend it, or he will mangle it. Immemorial custom—good, if not abused—allows of short suggestive remarks to assist the devotions of the communicants when receiving, and pertinent addresses at dismissing them from the table; but they should be concise and discreet, or there had better be none."

Attention has already been paid to the fact that the Roman practice of withholding the cup from the laity was the target of some of the fiercest fire of the Reformation. The usage of the primitive Church and even that in England for some time after the Conquest always permitted communicating in both kinds. It is said that the fear of spilling the consecrated wine led to the practice of dipping the bread into the cup, and this paved the way for withholding the cup altogether. Transubstantiation, of course, if true (as the Roman Church teaches), implies that both Body and Blood are present in the bread alone. The Council of Clermont, however (Daniel), decreed (1095) that Communion should be in *both* kinds. Convocation at Canterbury (1175) also enjoined this. But the Council of Constance (1415–18), besides burning John Huss, imposed on all Christendom that recognized its authority the obligation of allowing Communion in one kind only. Since the laity rarely ever communed save *in extremis*, and then by themselves, the Mass lost its character entirely as a com-

[8] Emory, "History of the Discipline," p. 199.

munion or corporate act of worship. The passing of the cup again was a feature of the Reformation which not only agreed with popular consciousness in the matter, but was championed most intensely by the Reformers. To this day the Roman Catholic priest drinks of the cup himself for his people.

Rubrics Relating to the Elements are two in number, both dating from 1661. The first relates to that contingency in which the elements become exhausted. It was originally directed that more should be consecrated "by repeating the prayer of consecration." Mr. Wesley shortened this rubric somewhat (p. 120), but retained the injunction, and so it remains in Methodist Rituals to-day. This has been to the distaste of some who feel that it savors of sacerdotalism. The Southern Church indeed at first transposed this rubric to the end of the service and then in 1910 omitted it altogether. It will be noted, however, that the rubric is merely suggestive—"the elder may." In fact, such objections as there are to this rubric might as well be used against the whole Prayer of Consecration itself. All things for edification, however, and if a rubric offends let it be cut off and cast from us.

The second rubric relates to closing the actual communication. This is the place where the word *communication* is used to describe the actual act of communion, though *communicated* even in this place was altered to *communed* in 1864 in the M. E. Ritual. The elements are to be placed—really replaced—on the Lord's Table and covered (Mr. Wesley omitted the *reverently*) with a fair linen cloth. There have been no changes other than the two noted above in the history of this rubric. Bishop Cooke quotes this rubric to prove that the implication in the Methodist Rite is that there should still be a "fair linen cloth" prepared for this service.

The Lord's Prayer.—In the English Book we have noted that this prayer begins the entire Communion service. Here it is introduced "eucharistically," as Daniel and Summers have it. It will be remembered that the first Lord's Prayer (p. 88) was discarded with the Sunday Service. We have already seen that the Lord's Prayer occurs in the Ritual of the Southern Church after the communication of the minister. Dr. Summers states that "the version of this prayer which we use in other parts of the Ritual also and in our 'Catechisms,' as well as in the Protestant Episcopal Book, is the same as that in Mr. Wesley's and the English Books, only *who* is put for *which*, and *those who* for *them that*." These changes were considered innovations by Wesley, it will be recalled, from his, "I prefer *which* to *who art in heaven*."

The *version* which Dr. Summers speaks of is not the Authorized Version. It does not agree with either Matthew vi. or Luke xi., but has been so long in use, as has been well said, "that it was not thought expedient to

change it for either version in our Bibles"—nursery, closet, family, school, pulpit have for centuries repeated this prayer as we say it—doubtless some primer translation of old England.

The doxology ("For thine is the kingdom, and the power . . .") on the end of this particular text of the Lord's Prayer was until recently found here only, in the entire Methodist Ritual. It was placed here in 1661. This doxology itself, commentators generally agree, is a liturgical addition to a later text of Saint Matthew's Gospel (the only place in the New Testament where it occurs), as it is not found in Luke nor in the most ancient manuscripts containing Matthew. Bengal went into this problem deeply, and he as well as Westcott and Hort reject the reading as not being a part of the original text. Nevertheless it is a fitting climax to the grandest prayer of all; and since it has been hallowed by Christian repetition for ages and is not inconsistent with the deeps of worship, we have not only retained it here, but have recently added it to the Lord's Prayer at every place where that occurs in the Ritual. For its interpretation, see the commentaries.

The First Thanksgiving.—Analyzed, this prayer asks: (a) That our sacrifice of praise and thanksgiving may be received; (b) that we may obtain the benefit of Christ's passion; (c) a dedication of ourselves, body and soul, to God's service; (d) that our offering may be accepted "not weighing our merits, but pardoning our offences"; (e) doxology.

Brightman gives a large part of this prayer as suggested by the *Antididagma of Cologne*. It originally concluded the prayer of Oblation in the First Prayer Book as it does now in the Protestant Episcopal Liturgy in America, but since 1552 in the English Book it has been in the post-Communion service. (See table accompanying communion columns.)

Mr. Wesley retained this prayer just as it is in the English Rite, with the exception of the word *entirely* in "we thy humble servants *entirely* desire thy . . ." This word originally meant *with all our hearts* (*integre*), but by the time of Wesley it had assumed in popular thought a connotation which doubtless made its use awkward here. The Protestant Episcopal Church has here substituted the word *earnestly*. Another word, *fulfilled*, was changed to *filled* by Wesley, and is so retained in our Ritual. This was of course the old English "filled to the full." (Blessed be thei that hungren and thirsten rigtwisnesse; for thei schal be fulfilled"—Wycliffe's version, Matt. v. 6.) "World without end" is an old English idiom meaning *forever and ever*. "In a world without end" is improper. (Summers.)

The Southern Church made this prayer optional in 1870, with a *may then say* in the rubric introducing it. Dr. Summers says, "The post-Communion service should be performed when time will admit." He adds also, "this prayer . . . is too beautiful to be lightly omitted."

The Methodist Episcopal Church in 1864 substituted *our* for *and* in "O Lord *and* heavenly Father." At the same time *forgiveness* was substituted for *remission* here in this form, as well as in all other places in the M. E. Ritual—notably in the Creed in Adult Baptism.

The Second Thanksgiving was omitted by Wesley. It is the form *immediately following* Communion in Protestant Episcopal Books. Wesley evidently omitted it for the sake of brevity. We might really term our First (and only) Thanksgiving "The Thanksgiving," since we have no second.

The Gloria in Excelsis, also called "The Angelical Hymn," began the Communion originally—following Sarum. (See table.) Daniel states that Symmachus, Bishop of Rome, A.D. 500, ordered this hymn to be used at the beginning of the "Liturgy," and it remains in this position yet in the Roman Missals or "Mass Books." In 1552 it was placed in the post-Communion service.

The first part of the Hymn begins with the song of the angels as given in the second chapter of Luke. Note the Latin of the Sarum Use, and observe how closely the English sticks to it, except that, *to men of good will* becomes, as in the Authorized Version, *good will toward men.* The second part of this Hymn is a plea for mercy addressed to Christ. All the previous prayers have been to the Father, pleading the merits of the Son in the commemorative service—this one approaches "that only-begotten Son, through whose flesh has been opened the 'new and living way' into the innermost sanctuary of divine worship." (Baird, per Daniel.) This part of the Hymn, so Dr. Summers states, was composed by Telisphorus, Bishop of Rome, A.D. 126. *Takest* is in the present tense in this prayer—"the mediatorial work is still going on." (Daniel.)

The practice of singing at Communion is very ancient. Indeed it was doubtless from the example of our Lord and the Apostles, who sang a hymn on the occasion of the Last Supper. Methodist practice has always called for hymns at Communion, but Mr. Wesley here, as everywhere else, struck out the injunction to sing this formal part of the service. The Southern revisers in 1870 made the whole *Gloria* optional here, as they did the Thanksgiving, with a *may*, then in 1910 put back the old, *or sung.* The M. E. Church in 1868 put the *or sung* back, and in 1916 called for the people to stand while singing it, as the Protestant Episcopal Book has always ordered. This is another point at which our service has recently conformed to the Protestant Episcopal use. The number of the hymn has been added in late Rituals—since 1916.

Bishop Cooke declares that if this prayer is to be said it should be said by all; if sung, then sung by all. "But it is more in harmony with the first Communion service to sing the *Gloria in Excelsis* than to say it."[9]

[9] "History of the Ritual."

"No Liturgy in the world comes to a more solemn or majestic conclusion. All the grandeur and magnificence of language is put into it . . . and it is fitting that all who have partaken of this holy institution should sing their gratitude in this peerless Hymn of the Universal Church."

The Blessing or Benediction.—Note the sources of this benediction which closes the Communion and the Ordination services of our Church. The clause from the Philippian Epistle was the appointed benediction in the 1548 service; the rest of it was added the next year in the First Prayer Book.

Mr. Wesley allowed an extempore prayer to be "put up" if the elder thought necessary. The Southern revisers of 1910 changed the blunt old English of *put up* to the more elegant term *offer*, our Methodist ears having become more acutely sensitive of late years to nice distinctions in language such as this. The Prayer also becomes *extemporaneous* instead of *extempore*. The Methodist Episcopal Church in 1916 did away with the permission for *extemporary* prayer and calls for the plain pronouncement of the Blessing. "It is better than any extemporized form," says Bishop Cooke.

The *may* prefixed to this benediction was to show, as Summers informs us, that it was not a "sacerdotal absolution," but a "benedictory prayer." This *may* was omitted by the M. E. Church in 1880. The *peace of God* is an expression found nowhere else save in Colossians iii. 15, where some MSS. and versions have *Christ* instead of *God* (so Westcott & Hort). It means, of course, the peace which God gives or bestows. *Passeth* is for *surpasseth*. *Hearts and minds* some think implies emotional and intellectual powers together, but perhaps this is simply another case of "duplication," as Dr. Summers terms it, for better liturgical expression. So also *knowledge and love*.

The latter part of the benediction is given as coming from an old *Pontificale* or "Bishop's Manual." It is thought to have been suggested by the threefold Aaronic benediction (Num. vi. 22, 27) and the Apostolic benediction of 2 Corinthians xiii. 14.

The Final Methodist Rubric as originally framed in 1792 permitted the omission of any part of the service save the Prayer of Consecration. In 1864 the Methodist Episcopal Church added to the Prayer of Consecration the Invitation and the Confession; and later outlined the procedure for the Communion of the Sick. The present rubric allows the omission of any part of the service save the Confession, the Prayer of Consecration, and the usual Sentences in delivering the elements. The service is then to be closed with the Lord's Prayer, extemporary supplication, and the Benediction. Mr. Wesley sent over a Form for the Communion of the Sick, it will be recalled, and in this he gave a Collect, Epistle (Heb. xii. 5, 6), and Gospel (John v. 24). He then ordered that the service be begun

with the Invitation, that the elder should partake of the elements first, then persons communicating other than the sick, and last of all the sick person. His whole Form was much abridged from a like English Office.

The second concluding rubric in the Ritual of the M. E. Church, South, is the same as the first M. E. rubric—regarding kneeling. It was placed here in 1858.

The Collects after the Offertory, used in the English Church when there is no Communion, are not found in Wesley. (See table.)

Final English Rubrics.—These were all omitted by Wesley and we do not reproduce their text. Inasmuch, however, as they regulate practices which in some cases, although unwritten, have had influence upon us, we shall examine them briefly.

The first described and ordered the parts of the service which were to be used on all Sundays and Holy Days when there was no Communion.

The second rubric allowed the priest to dispense with Communion unless there were a convenient number present.

The third ordered that there should be no Communion unless three or four ("three at the least") communicate with the priest. This was to prevent solitary Masses.

In Cathedral and Collegiate Churches and Colleges the fourth rubric directed that there being many priests, etc., present, they should all communicate every Sunday "except they have a reasonable cause to the contrary." Remember, Wesley and the Holy Club at Oxford communicated whenever possible.

The fifth rubric had to do with the kind of bread.

The sixth ordered that the unconsecrated bread and wine, if any remained, should be for the Curate's use; that if there were any of the consecrated elements left, these should not be carried out of the Church, but should be reverently eaten and drunk there by the priest and such communicants as he might call to him. There is no regulation nor common practice in Methodism as to the disposition of unconsumed elements. There is, however, a natural shrinking from throwing the elements away or putting them to common use. Some ministers have the elements consumed by fire—but any practice which goes far this way would strike directly at the whole Protestant ideal and remove the emphasis from the *person* to the *thing*.

The next rubric directed who should provide the elements.

The eighth directed that every parishioner should communicate three times in the year and that Easter should be one of these times. This accounts for the annual Easter pilgrimage of certain individuals to the Church, observed among certain Church people even to-day.

The ninth rubric had to do with the disposition of the money from the Offertory.

The tenth had to do with kneeling and declared that "no adoration was intended"—and enforced the thought by an argument.

There are two sources referred to in our first column at points in this service as suggesting or originating matter incorporated in the First Prayer Book. The first of these, the *Necessary Doctrine*, was a revised edition of the "Bishop's Book" mentioned in our first chapter. This it will be remembered was a compilation by a body of bishops during the reign of Henry VIII. of certain points of doctrine, and an attempt to set forth by authority the correct teaching of the Church. The *Necessary Doctrine*, practically a revision of the "Bishop's Book," was issued with a preface written by the King—and hence was popularly known as the "King's Book."

The other source is termed, in our first column, the *Antididagma*, or *Antididagma of Cologne*. It was drawn up to answer the work of Hermann, and is credited to the Chapter at Cologne, though Brightman thinks that Gropper was the real author. It of course was a Roman Catholic production, and met, or attempted to meet, point by point the new ideas being brought about by Reformers—especially in the work of Hermann. The *Antididagma* as well as reformed Liturgies was drawn upon by Cranmer for his Prayer Book.

Additional Liturgical Notes.

We attempted to give notes on the proper conduct of the Communion service as we examined its various parts, but a general review may be helpful.

The Methodist Episcopal service may begin with the Ten Commandments if desired. The Offertory really begins this Rite, however, in both the M. E. and M. E. Church, South. The elder or minister reads *one or more* of the Sentences, and while he reads the collection is to be taken by the stewards or persons appointed for that purpose. During the reading of the Offertory the people remain seated. Then comes the Invitation. The Methodist Episcopal Ritual orders the people to stand while this is read; the Southern Ritual does not specify any change of position on the part of the people, but the ministers of the M. E. Church, South, quite often request the people to stand. Just before or after the reading of the Invitation, it is customary for the minister to invite other ministers who may be present to join him in communicating within the chancel rail, and also to explain that the Invitation is a general one to persons other than members of the Methodist Church, if these be in good standing in their own denomination.

The General Confession brings all to their knees, and since 1910 (M. E. C. S.) and 1916 (M. E.) all the people have been allowed to join the minister in this Confession. The Absolution (since Wesley, a prayer for Absolution) is then said by the minister or elder who remains on his knees. In Mr. Wesley's service the Comfortable Words came next, and during the reading of these the people were ordered to stand. But as these have long disappeared from our Rituals, we find that the people continue kneeling while the Collect for Purity is said by all. Following that, in the Ritual of the M. E. Church, South, comes the Introduction-Ter-Sanctus which the minister reads, the people joining in the Ter-Sanctus itself. This form appears later in the M. E. Ritual between the communication of the ministry and that of the people. The Prayer of Humble Access comes next, all continuing to kneel; then the Prayer of Consecration. Before this is read, or even before the Invitation, the elements may be uncovered. The minister usually kneels by the table while repeating the Prayer of Consecration—then the Manual Acts may be performed, as the Methodist Episcopal Ritual directs. After this the minister quietly receives the Communion in both kinds himself, and "delivers the same to the other ministers, if any be present." There follows then the Intro-Ter-Sanctus in the M. E. Ritual; and the Lord's Prayer in the Southern Office—forms peculiar to these two Methodist Episcopal Churches. The people are expected to join in the saying or singing of the Ter-Sanctus in the Methodist Episcopal form.

Then the actual communication of the people takes place. Up to this point they have been in their regular places in the pews. The Southern Book directs that a hymn may be sung and the communicants "invited to the table." The Methodist Episcopal Ritual specifies no special invitation nor place, but simply states after the Ter-Sanctus that the minister shall "proceed to administer the Communion to the People in order . . . kneeling." However, it is customary in both Churches for the people to advance and kneel at the chancel rail, where they are served the elements. Attention has been called to the fact that the Words of Delivery since 1792 are supposed to be said once, for all the communicants—"a departure from ancient usage," as Emory has it. However, quite often these words are repeated over each communicant or over several as occasion serves. Communication by "tables" or groups was the old method, and each "table" was dismissed with a short prayer or exhortation or blessing. But in city churches or large congregations there is usually no such communing in separate groups, but each person advances and remains until he has communicated and then leaves his place to be filled by another. This method saves time, but is not as solemn and orderly a service as the older method. There is no rubric covering this matter, nor is one needed.

After all have communicated the elements are re-covered, and the post-Communion service begun. This begins with the Lord's Prayer in the M. E. Ritual, following the old 1661 order. The Southern Ritual, however, uses this prayer between the communication of minister and people. The Thanksgiving then follows—this indeed begins the post-Communion service in the Southern Ritual. The *minister* is ordered to say this form by the Southern Book, the *Minister and People* in the Methodist Episcopal. Since this is a prayer, all kneel. The Gloria in Excelsis is to be "said or sung" by all. Unless it is sung, the people usually remain kneeling and the minister is quite often left to say it alone. In the Methodist Episcopal Church all are ordered to stand for the Gloria, and this practically demands that it be sung. The Benediction dismisses the congregation—this the minister stands to pronounce. In the Southern Church it has been the custom of some of the ministers to conduct the entire post-Communion service while the people continue kneeling. "Let us be dismissed on our knees in prayer" is a very good way to introduce the entire post-Communion service—unless it is planned to have the Gloria sung.

INFANT BAPTISM

BAPTISM

BAPTISM is also an institution and Sacrament ordained by our Lord. The sixteenth Article of our Faith states: ". . . There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord." Article seventeen further explains that "Baptism is not only a sign of profession, a mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church." For the complete discussion of these Articles and their interpretation in Methodist theology reference must be made to the works of Dr. Curtis, Bishops Cooke and Neely (M. E.); Dr. Thomas O. Summers's "Theology," Bishop Du Bose's "Symbol of Methodism" (M. E. C., S.), and the like. This work must largely presuppose that the Methodist teaching concerning this Sacrament also is well known. However, a sufficient outline of the "faith behind the form" must be given here, to make clear the outward practice of the Rite as it is set forth in the various texts of the Offices hereafter shown.

Methodism, with other Protestant confessions, holds that Baptism is a divinely instituted Sacrament, and yet denies that, *ex opere operato*, any special grace is conferred. "The outward sign of an inward grace" is perhaps Protestantism's best apologue. It is not the inward grace, but the sign of it, "for a thing cannot be at the same time a sign and the thing signified."[1] It is the confusing of outward sign and inward grace that has caused the most disagreement in regard to this Sacrament. There are some who affect to see a dilemma here. When Baptism is performed, say these, either a special grace of some kind or degree is added—in which case the minister becomes a priest in the mediatorial signification of that term; or, nothing whatever is given or done—in which case, why perform it? In respect to infant baptism this point becomes more acute, as the denominations which refuse to practice it claim that the ministration of the act to an unknowing babe must be considered either a priestly act whereby *something* is done *per ministerium* for the child—a form of sacerdotalism; or *nothing* is done for the child—therefore, why practice it?

Now Methodism has steered a middle course, as Dr. Summers expressed it, between these views. The disjunctive condition above does not completely exhaust all possibilities. That which was instituted by the Lord must have some reason—if indeed that very Institution itself be not sufficient warrant. On the one hand, we must refuse to admit that the ceremony *per se* confers or causes any special grace or favor; on the other,

[1] Cooke, "History of the Ritual," page 187.

we cannot do away with an Ordinance of Christ. The ceremony *per se* is admittedly no more than the outward symbol, but this we refuse to denature or do away, and pray that through it there may be allowed to come the grace of God. We ask in all humility that the divine grace may accompany the outward act, but cannot feel that it is *caused* to do so by that act.

Mr. Wesley indeed clung to the ancient Augustinian idea of original sin, and at a comparatively early date in his writings states that the first benefit derived from Baptism is "the washing away of the guilt of original sin by the application of the merits of Christ's death."[2] This was written in 1756. John Emory, in a footnote to this treatise of Mr. Wesley (in Emory's edition of Wesley's Works), apologizes for Wesley's "high-churchmanship" and states: "When he wrote this treatise in 1756 he seems still to have used some expressions, in relation to the doctrine of baptismal regeneration, which we at this date would not prefer." It will be seen, however, that Mr. Wesley rather leaned for a time to the ancient idea that something *was* done for the child or baptized person in the Rite, though with him it seems to have been more of a spiritual *cleansing* ("heavenly washing") than any implication as to a new birth. In his sermon on the "Marks of the New Birth": "Say not in your heart, I was once baptized, therefore I am now a child of God. Alas, that consequence will by no means hold. How many are the baptized gluttons and drunkards, the baptized liars and common swearers, the baptized railers and evil speakers, the baptized whoremongers, thieves, extortioners? What think you? Are these now the children of God? Verily I say unto you, whosoever you are, unto whom any of the preceding characters belong, 'Ye are of your father the devil, and the works of your father ye do.'" There is no uncertainty in these words, nor in the invariable preaching of the early or later Methodists. Nevertheless the impression has prevailed that Mr. Wesley himself did pass some sentences in the Baptismal Offices which implied baptismal regeneration, and this impression has been the main cause of revision in these Offices in later Methodist history. As indicated above, however, it seems that the utmost position Wesley ever took in regard to this was not the positive one of a new birth, but a negative one—that Baptism was simply a spiritual cleansing, a preparation *for* a more positive work.

Whatever may have been the ancient idea as to "original sin," modern Protestant apologetics has come more and more to discard the implications of this doctrine as wound up in baptismal theories. The Zwinglian position in regard to this Sacrament, as well as the other (Communion), has perhaps come to be the prevailing one in Methodist as well as in the usual Protestant theology—that it is an *initiatory sign* whereby

[2]Works, "Treatise on Baptism," Vol. VI., page 14.

one is obligated to live for God. This seems to be the prevailing idea in modern apologetics, as it magnifies the Rite and does not imply any sacerdotalism. That salvation depends on no outward work, all admit. That faith alone has sanctifying power, and that from God, is a truism. Baptism is, however, to be regarded as "the grand initiatory ordinance into the visible church," as Coke and Asbury had it in their "Notes" annexed to the Discipline. Such it is for both adults and children. In the case of the latter Dr. Curtis, in his "Christian Faith," expresses the thought that in Baptism the Church takes the young child as her "ward," puts her arms about it, and takes the little life to her heart. "The mark of the shepherd is placed on the sheep," says Bishop Neely. Dr. Summers agrees: "It is especially proper to baptize children as they are thus placed in the school of Christ—their baptism being their matriculation."[3] This idea then, that Baptism is "adoption" by the Church, that it is "the grand initiatory rite," the "matriculation in the school of Christ," is one not only agreeable to the ordinance of Christ and the long tradition of the Christian Church, but also to the modern Christian consciousness. The doctrine of original sin, which the later Church has discarded (and is having it passed back to her to-day by Modern Science in her deterministic-heredity complex!), is in this thought not appealed to. By Baptism we enter the covenant of God.

Who May Be Baptized?

(1) *Adults.* (For Adult Baptism, see Office for same.)

(2) *Infants.*—That children were ever excluded from the visible Church is not only an unwarranted assumption, but in direct conflict with the nature of the Church itself. Our Lord expressly stated that to children belongs the kingdom of heaven; and since Baptism is the one gate of admission to the visible Church, it would cut counter to the whole trend and temper of that Church—the earthly representation of the heavenly kingdom—were it to deny to one of these little ones an entrance within its pale. That the Apostles baptized infants seems very probable, especially in view of the fact, as Wesley points out, that the Jews were accustomed to admit proselytes by baptism, as well as circumcision, whole families together. "For if it were the custom of the Jews, when they gathered proselytes out of all nations, to admit children into the church by circumcision, although they (children) could not actually believe the law or obey it; then the Apostles, making proselytes to Christianity by baptism, could never think of excluding children, whom the Jews always admitted (the reason for their admission being the same) unless our Lord had expressly forbidden it. It follows, the Apostles baptized infants."[4] Perhaps stronger than these words is the remark of Philip Schaff, that had infant baptism been an innovation after apostolic times, it would have created

[3] "Commentary on the Ritual," page 34. [4] Wesley, "Works," VI. 18.

a revolution—and of such we find not the slightest sign in church records. On the contrary, both Pelagius and Augustine declared (Summers) that they had never heard of anyone, orthodox or heretic, who denied baptism to infants. "Nor were there any that did so, with a few sporadic exceptions, until the Anabaptists arose since the reformation." ("Some not very holy men in Germany," Wesley tersely remarks concerning them.) Origen speaks of infant baptism as Apostolic, and was himself baptized in infancy. Irenæus uses a phrase[5] which plainly refers to infant baptism. Bishop Cooke quotes[6] authorities before the time of Augustine who either by implication or actual mention substantiate infant baptism as a practice: The Council of Carthage in 387 A.D.; Jerome, 390; Chrysostom, 387; Ambrose, 385; Gregory Nazienzen, 370; Cyprian, 258; Tertullian, 200; Origen, 185; Justin Martyr, 114; Irenæus, 97–110; and Polycarp, who "for eighty and six years served Him"—"and he did me no wrong." The above authorities sustain, as Cooke expresses it, "a chain of evidence" enough to demonstrate "successional evidence from an original source in any high court in christendom."

Those dissenting from the practice of infant baptism base their dissent on the absence of any specific command of Christ, and the absence of any unequivocal account of Apostolic procedure. "There needed no such mention," Lightfoot retorts, "baptizing of infants having been as ordinarily used in the church of the Jews as it ever hath been in the Christian Church."[7] Furthermore the command to "disciple all nations" may naturally be interpreted to include children. The mention of the baptism of the three thousand on the day of Pentecost (Acts ii. 2–41), and of five households (Acts x. 48; xvi. 15, 33; 1 Cor. i. 16, xvi. 15), leads to the almost certain conclusion that children were among these numbers, especially when we remember Peter's text, "The promise is to you and your children." Christ's own treatment, too, of children was such as to put a very high value on the infant state; and since of such is the invisible kingdom, who can forbid that these shall not also be in the visible? The analogy to circumcision is very clear here, Baptism being the sign and seal of the new *diatheke* (Rom. iv. 11), just as circumcision was of the old. If the blessing of the old Covenant, which was at best but a shadow of things to come, was to the seed as well as to the parent, the new Covenant certainly cannot bring less.

Another argument of dissent from this practice is that Baptism presupposes conversion, or a credible profession of faith which an unknowing infant cannot give. If it be a sign of inward grace and faith, why use it when the infant is incapable of that inward faith? Wesley answered this objection by again appealing to the rite of circumcision. "If God himself

[5] "Adversus Hæreses," II. 22, 24. [6] "History of the Ritual," page 192.
[7] "Harmony of New Testament," Sec. 4.

ordered this rite for which repentance and faith are prerequisites in older persons, children are just as capable of being baptized."[8] Furthermore every baptism is in the nature of the case an infant baptism and signifies the beginning of a new life. It is not intellectual assent upon which is built the kingdom of heaven, but deeper inconsequent deeps. "Whosoever doth not receive the kingdom of heaven as a little child, he shall in no wise enter therein." That young lives knew not what manner of man He was who took them in his arms and blessed them, in no way prevented Jesus of Nazareth from so doing, and can His Church do less? True it is that no artificial grace is conferred thus, but the long tradition of the Christian Church in keeping with the spirit of a living Christ has demanded that children be admitted to the Church of God. As we have already made clear, within Protestant Churches, Baptism is usually held to be the initiation, the outward adoption by the Church, rather than a thaumaturgic operation. That God will accompany with a blessing, we have a right to pray, and trust that the outward sign may be accompanied by the inward grace. "It was a happy stroke," to quote freely from Bishop H. M. Du Bose's "Symbol of Methodism," "that in an age long before the question of infant baptism had become an acute issue, the Reformers wrote and Wesley passed in the Article of Faith before quoted, 'The Baptism of young children is to be retained in the Church.'" The institution of Christ, coupled with his own act toward the children, is indeed in line with Christian consciousness and the long and invariable tradition of the fathers. This giving of a Christian name to a child in the Name of the Father and of the Son and of the Holy Ghost, is as sacred an act as can be performed in the name of God. "I would go a long way," the writer once heard Bishop Quayle say, "to be able to lay my hands in Chrism on a child." So says Methodism. The baptism of young children is most certainly to be retained in the Church.

Condition No Barrier.—It should be noted here also that no distinction is made by the Methodist ministry as to whether the infant for whom baptism is sought be the child of a believer or unbeliever, rich or poor, great or small. Whenever a mother has faith to request baptism for a child, a ministry pledged to execute the Ordinances of God has never felt competent to refuse. It is the common practice, as it should be, to have a talk with the parents before the baptism, in order that they may understand the obligation which they themselves (since 1864, M. E.; 1866, M. E. C. S.) must formally take in the act. This is important, as otherwise the ancient superstition (so strong in regions where Roman Catholicism is powerful), which drives many a parent to seek baptism for a babe simply that it may be done, will be fostered and furthered. It is a noteworthy fact that the percentage of infant baptisms is much larger in

[8] Works, "On Baptism."

Protestant denominations practicing the Rite in regions where Roman Catholicism is strong; and on the contrary those denominations that refuse to baptize infants are generally weak where Romanism is strong.

The sick are quite often baptized, as the ceremony, unless immersion be used, will not seriously inconvenience them. In this, as in all cases, good judgment is to be relied upon.

There is an allusion in the First Corinthian Epistle (xv. 29) to a practice of baptizing for the dead (*uper nekron*). Meyer explains this to mean that it was held by some that the baptism of the living on behalf of the dead was esteemed as *for* the dead. The passage referred to cannot be held as an approval of the practice, and the Church at an early age discountenanced it. It was, however, kept up by the Marcionites, and Cerinthians.

Occasionally, when there has been doubt expressed as to previous baptism, the Methodist ministry has rebaptized. This has been done for the sake of assurance, and usually at the request of the person involved. However, to rebaptize when a former baptism has certainly been solemnized, has been discouraged by the Methodist ministry. The second act is *per se* an invalidation of the first, and would tend to discountenance the act as performed by any other.

Disciplinary Directions.—The 1784 Discipline contained the following, as set forth by Robert Emory.

Quest. 45. Is there any direction to be given concerning the administration of Baptism?

Ans. Let every adult person and the parents of every child to be baptized have the choice either of immersion or sprinkling, and let the elder or deacon conduct himself accordingly.

Quest. 46. What shall be done with those who were baptized in their infancy, but have now scruples concerning the validity of infant Baptism?

Ans. Remove the scruples by argument if you can; if not the office may be performed by immersion or sprinkling as the person desires.

The first one of the above directions was eventually made a rubric and so remains in the Office of the M. E. Church. It was dropped from the Discipline of the M. E. Church, South, in 1858. The second answer was omitted much earlier, in 1786, because of its "mischievous tendency," as Dr. Summers declared. In 1787 there was added to the above directions, the form of question being laid aside:

We will on no account receive a present for administering Baptism, or the burial of the dead.

In 1828 "receive a present" became "make a charge." It too persists in the M. E. Ritual, but was dropped by the Southern Church in 1858.

For recent directions in the Discipline in regard to other matters, such as listing the names of the baptized, exhorting parents to "dedicate their children to the Lord in Baptism," etc., see present edition of the Discipline. These matters do not properly fall within our sphere.

Who May Administer.—Since 1784, the date of organization of the Methodist Episcopal Church in America, baptism has been the prerogative of both the elder and the deacon, though of the latter only in case of the elder's absence. This was following the English Establishment's polity in regard to administering this Sacrament, as to her priests and deacons it is committed.

Just when the primitive Church first placed the power of baptizing in the hands of any class or order is not clear. There is no evidence that in Apostolic times the right to baptize was confined to any special office. Philip, a "deacon" or evangelist (who baptized—Acts viii. 38—and is very much confused in Patristic writings with Philip the Apostle), and Paul, the Apostle, baptized. "Jesus baptized not, but his disciples." By a very natural process, however, the practice would grow wherein the Rite would come to be administered by the chief officer of the congregation. Tertullian, with his lawyer's mind, demands that the exercise of this right, except in cases of necessity, be restricted to the ecclesiastics (*de Bapt.* 17): "The *summus sacerdos*, who is the bishop, has the right of giving it (baptism); and in the next place the elders and deacons, yet not without the bishop's authority on account of the honour of the Church." Cyprian, the great centralizer, next claimed baptism as the absolute prerogative of the bishop as the "successor of the Apostle and bearer of the keys." This was but another of his moves in building up the power of the priesthood. Schaff holds that the early Church custom gave to the *episcopos*, and then to *presbuteroi* and *diaconoi* commissioned by him, the right to baptize, but allowed it to the laity only in extreme cases.

The Roman Catholic Catechism issued by the Council of Trent (P. II, c. II. qu. 23, per Schaff-Herzog) teaches that priests and bishops have equal rights in this matter. Deacons also may baptize on commission of the bishop, and in case of desperate need, anyone, man or woman, Jew or Gentile, orthodox or heretic, may do so *providing the Apostolic formula is used.* It is easy to see how this came about, since Rome holds to the objectivity of this Sacrament. A Roman Catholic lawyer, endeavoring to secure a divorce for a Roman Catholic man from a Methodist woman, once borrowed the writer's Ritual that he might see the Methodist baptismal formula. Since this was in the name of the Trinity, it was found that the wife could not ecclesiastically be considered unbaptized by the Roman Church, and hence, as we recall the implications of the case, that Church would forbid any remarriage of the man. What might have been the status of affairs had the woman been esteemed unbaptized, was not learned. At any rate, the present Roman Catholic Church is in this respect more liberal than some of her founders, Tertullian for instance, who denied the right of baptizing to women, allowed now by Rome *in*

extremis. The *Apostolic Constitutions* (III. 9) also forbid women to baptize—if we are to allow these *Constitutions* any weight patristically.

Due to the Protestant belief that this Sacrament is not absolutely indispensable in the case of young infants near death, the question as to the validity of lay baptism has never been an intense one in the reformed Churches. The Church of England and the Protestant Episcopal Church in their Prayer Books do indeed direct by a rubric preceding the Burial service that "This Office shall not be used for unbaptized adults," but there are usually no serious questionings in Protestant confessions as to just what is to be considered valid baptism.

When Mr. Wesley cut the knot *in re* ordination for America, he gave Baptism into the hands of the elders (corresponding to the "priests" as they are called in the English Book), though the deacons were allowed to baptize in the absence of the elder. The directions as to this have been in Methodist Episcopal disciplines from 1784 unto the present. The power given, rather loosely, to deacons in regard to this Sacrament has been extended within recent years to preachers-in-charge in both Methodist Episcopal organizations, and in cases to an unordained "supply." (See Discipline *in re.*)

Lay baptism is not practiced nor found in the Methodist connection.

Sources	*1661* (1661 Prayer Book)	*Wesley* (Wesley's Sunday Service)
	THE MINISTRATION OF PUBLIC BAPTISM *OF JNFANTS* TO BE VSED IN THE CHURCH	THE MINISTRATION OF BAPTISM OF INFANTS.
	TIME	
Bingham *Origines*, xi 6 Sec 7 (Hermann) Apud veteres duobus tantum anni temporibus, Paschae scilicet & Pentacostes, Baptisma publice administratum est, Quam constitutionem, quia difficile forsitan sit revocare, volumus ut Baptisma non nisi Dominicis et Festis diebus, quibus tota conuenire Ecclesia solet, administretur.	The people are to be admonished, that it is most convenient that Baptism should not be *ad*ministered but upon Sundayes, and other Holy-dayes, when the most number of people come together: as well for that the Congregation there present may testifie the receiving of them that be newly baptized, into the number of Christs Church: as also because in the Baptism of Jnfants, every man present may be put in remembrance of his own profession, made to God in his Baptism. For which cause also it is expedient that Baptism be ministred in the *vulgar* tongue. Nevertheless (if necessity so require) children MAY be baptised *upon any other day.*	
	SPONSORS	
	And note that there shall be for every male child to be baptised two Godfathers and one Godmother: and for every female, one Godfather and two Godmothers.	
	PREPARATION	
(Hermann) Parentes infantium Pastoribus Ecclesiarum id maturius significare, & ab iis Baptismum. . . infantibus suis petere humiliter debent.	When there are children to be baptised, the parents shall give knowledge *thereof* overnight or in the morning *before* the beginning of MORNING PRAYER to the Curate. And then the Godfathers *and* Godmothers, and *the* people, with the children, must be ready at the FONT, either immediately AFTER the last LESSON at MORNING PRAYER, or els immediatly AFTER the last LESSON at EVENING PRAYER, as the Curate by his discretion shall appoynte. And the Priest *coming to the Font, (which is then to be filled with pure Water) and* standing there shall *say, Hath this* childe *been already* Baptised, or No? Jf they answer, no: then shall the Priest *proceed as followeth*	The *Minister* coming to the Font, which is to be filled with pure Water, shall say,
(Sarum) non plures quam unus vir & una mulier debent accedere ad suscipiendum parvulum de sacre fonte. . . nisi alia fuerit consuetudo approbata: tunc tamen vltra tres amplius ad hoc nullatenus recipiantur.		
(Sarum) In primis deferatur infans ad valuas ecclesie: & inquirat sacerdos ab obstetrice vtrum sit infans masculus an femina. Deinde si infans fuerit baptizatus domi.		
	THE GENERAL ADDRESS	
(Hermann) Lieben freunde in Christo, wir hören alle tag auss Gottes wort. . . Das wir von Adam her alle sampt in sünden empfangen vund geboren werden . . . S. Jo. iii 5	Dearly beloved, forasmuch as all men *are* conceived and born in sin, and that OUR SAVIOUR CHRIST SAYTH NONE can enter into the Kingdom of God except he be regenerate and born anew of water and *of* the holy Ghost:	Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost;
	I beseech you to call upon God the Father, through our Lord Iesus Christ, that of his bounteous mercy he will grant to th*is* Child that thing which by nature *he* cannot have, THAT *he* may be baptized with WATER, AND the holy Ghost, and received into Christs holy Church, and be made *a* lively member of the same.	I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this Child, that thing which by nature he cannot have; That he may be baptised with water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same.
Necessary Doctrine (King's Book) f. Q. iv.: made agayne the liuely membres of Christes mysticall body.		

1844 (M. E. Ritual 1844)	*M. E. C. S.* (Ritual 1922 M. E. C. S.)	*M. E.* (Ritual 1924 M. E. Church) 1916 1848 *The Sacrament of Baptism* 1892 (*Let every adult person, and the parents of every child to be baptized, have the choice of either sprinkling, pouring, or immersion.* *We will on no account whatever make a charge for administering Baptism.*) 1884
THE MINISTRATION OF BAPTISM 18—TO—17 INFANTS.	THE MINISTRATION OF BAPTISM TO INFANTS	*ORDER FOR* THE 18— *AD*MINISTRATION OF —84 BAPTISM TO INFANTS.

(TIME)

(SPONSORS)

PREPARATION

to the font, which is water, 1792 The minister coming to be filled with pure shall	to the font, which is water, The minister, coming to be filled with pure shall 18—	to the Font, which is Water, The Minister, coming to be filled with pure shall
use the following, or some other exhortation suitable to this sacred office:—	use the following, or some other *suitable exhortation.* —54	use the following: 18_{50}
	THE GENERAL ADDRESS	
Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost;	Dearly beloved, forasmuch as all 19— men, *though fallen in Adam, are born into this world in Christ the Redeemer, heirs of life eternal and subjects of the saving grace of the Holy Spirit; and that our Saviour Christ saith, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God;*	Dearly beloved, forasmuch as 19— *God in his great mercy hath entered into covenant relation with man, wherein he hath included children as partakers of its gracious benefits; and our Lord Jesus Christ saith: Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God;*
I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that thing which by nature he cannot have; that he may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same.	I beseech you —10 to call upon God the Father through our Lord Jesus Christ, that 18— of his bounteous *goodness* he will so —86 18— grant unto this child, *now to be* 19— *baptized, the continual replenishing* —86 *of his grace, that he may ever remain in the fellowship of* 19— *God's* holy Church, *by faith that is in* —10 *Jesus Christ.* —10	I beseech you —16 to call upon God the Father, through our Lord Jesus Christ, that 18— *having* , of his bounteous mercy, 18— —64 *redeemed* this child *by the blood of his* —64 18— *Son, he will grant that he, being* 18— *baptized* with water, may *also* be —64 19— —64 baptized with the Holy *Spirit, be* —16 received into Christ's holy Church, 18— and *become* a lively Member of the —64 same.

Sources	*1661*	*Wesley*

THE PRAYER

(Luther's *Taufbuchlein*)
Last vns beten

Almechtiger Ewrwiger Gott der du hast durch die sindflutt, nach deynem gestrengen gericht, die vngleubige welt verdampt, vnd den gleubigen Noe selb acht, nach deyner grosssen barmhertzigkeyt, erhalten. Vnnd den verstockten Pharao mit allen seynen ym rotten mer ersewfft, vnd deyn volck Israel trockenn durch hin gefuret, damit dis bad deyner heyligen tauffe zukunfftig bezeychnet, vnd durch die tauffe deyns liebes kindes vnsers herren Ihesu Christi den Iordan vnd alle wasser zur seyligen sindfluth vnd rechlicher abwasschung der sunden geheliget vnd eingesetzt. Wir bitten durch die selbe deyne grundlose barmhertzickeit, du wolltist diessen. N. gnediglich angesehen vnd mit rechtem glawben ym geist beseligen, das durch diesse heylsame sindflutt, an yhm ersauffe vnd vntergehe, alles was yhm von Adam angeporrn ist vnd er selb datzugethan hat. Vnd er aus der vngleubigen zal gesondert, ynn der heyligen Arca der Christenheit trocken vnd sicher behalten, allzeit brunstig ym geist frolich ynn hoffnung, deynem namen diene, auff das er mit allen gleubigen deyner verheyssung ewigs lebens zu erlangen, wirdig werde, durch Iesum Christum vnsern herrn. Amen.

Then shall the priest say.

Let us pray.

Almighty and euerlasting God, who
of thy GREAT mercy
didst save NOAH AND HIS FAMILY in the Arke FROM PERISHING BY WATER, and ALSOE didst safely lead the children of Israel thy people through the red Sea, figuRING Thereby thy holy baptism; and by the baptism of thy welbeloved son Iesus Christ *in* the *river* Iordan didst sanctifie
water to thE mistical washing away of sin: We beseech thee for th*ine* infinite mercyes that thou wilt mercifully look upon th*is* Child, WASH *him* and sanctifie *him* with the holy Ghost
that *he* being deliuered from thy Wrath, may be receiued into the Arke of Christs Church,
and being stedfast in faith, joyfull through hope AND rooted in Charity, may SO PASS THE WAVES OF THIS TROUBLESOM WORLD, THAT finally *he* MAY COME TO THE LAND OF everlasting life, THERE TO REIGN WITH THEE WORLD WITHOUT END, THROUGH Iesus Christ our Lord. Amen.

Then shall the *Minister* say,

Let us pray.

Almighty and everlasting God, who
of thy great mercy
didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify
water to the mystical washing away of sin, We beseech thee, for thine infinite mercies, that thou wilt look upon this Child; wash him and sanctify him with the Holy Ghost;
that he being delivered from thy wrath, may be received into the ark of Christ's Church;
and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. Amen.

THE SECOND PRAYER

(Sarum)

Deus immortale, presidium omnium postulantium, liberatio supplicum, pax rogantium, vita credentium, resurrectio mortuorum: te inuoco super hunc famulum tuum. N. qui baptismi tui donum petens, eternam consequi gratiam spirituali regeneratione desiderat. Accipe eum domine: & quia dignatus es dicere: petite & accipietis; querite & inuenietis: pulsate & aperietur vobis, petenti premium porrige & ianuam pande pulsanti: vt eternam celestis lauachri benedictionem consecutus: premissa tui muneris regna percipiat. Qui viuis et regnas cum deo Patre in vnitate spiritus sancti deus: per omnia secula seculorum. Amen.

Almighty and immortall God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that beleeve, and the resurrection of the dead: We call vpon thee for th*is* Jnfant that *he* coming to thy holy baptism, may receive remission of *his* sins by spiritual Regeneration. Receive *him*, O Lord, as thou hast promised by thy welbeloved son, saying, aske, and *ye* shall have; seek, and *ye* shall finde; knock, and it shall be opened vnto you: So give now vnto vs that aske; let vs that seek finde;
open thE Gate vnto vs that knock;
that this Infant may
inioy the everlasting benediction of thy heavenly washing, and may come to the eternall kingdom which thou hast promised by Christ our Lord. Amen.

Almighty and Immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead, we call upon thee for this Infant; that he coming to thy holy Baptism, may receive remission of his sins by spiritual regeneration. Receive him, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find;
open the gate unto us that knock;
that this Infant may
enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

1844	*M. E. C. S.*	*M. E.*

THE PRAYER

1844

Then shall the minister say,

Let us pray.

Almighty and everlasting God, who of thy great mercy

didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy baptism: and by the baptism of thy well beloved Son Jesus Christ in the river Jordan, didst sanctify water *for this holy sacrament:* we beseech thee, for thine infinite mercies, that thou wilt look upon this

child: wash him and sanctify him with the Holy Ghost;

that he, being

delivered from thy wrath, may be received into the ark of Christ's Church,

and being steadfast

in faith, joyful through hope, and rooted in *love,* may so pass the waves of this troublesome

world, that finally he may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. Amen.

Omitted 1786

M. E. C. S.

Then shall the minister say:

Let us pray.

Almighty, ever-*living* God,

1870

(

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1854

we beseech thee for thine infinite mercies that thou wilt look upon this

child, 1910 sanctify him *ever* with the Holy Ghost;

that, *abiding safe*

1910 in the ark of Christ's *holy* Church,

and being steadfast

in faith, joyful through hope, and rooted in love, *he* may so pass the waves of this troublesome

world, that finally he may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. Amen.

M. E.

Then shall the Minister say:

Let us pray.

Almighty and Everlasting God, who

1864

by thy well-beloved Son Jesus Christ *gavest commandment to go into all the world and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Spirit;* we beseech thee, *that of* thine infinite mercy thou wilt look upon this

child: (1916) (1864) that he, being *saved by thy grace, and*

received into Christ's *holy* Church,

may be steadfast

in faith, joyful through hope, and rooted in love, *and* may so *overcome all evil*

that finally he may

1916 reign with thee, world without end, through Jesus Christ our Lord. Amen.

(THE SECOND PRAYER)

Sources *1661* *Wesley*

(THE MOZARABIC SENTENCES)

(See page 180) (Page 180) (Page 180)

(ADDRESS TO SPONSORS—M. E.)

(Methodist Episcopal
General Conference 1864)

(Compare page 186)

1844	*M. E. C. S.*	*M. E.*

THE MOZARABIC SENTENCES

(Transposed 1792 to follow Prayer)

O merciful God, grant that the old Adam in this child may be so buried, that the new man may be raised up in him. Amen.

Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him. Amen.

Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

Almighty, everliving God, whose most dearly-beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, the supplications of thy congregation; sanctify this water *for his holy sacrament;* and grant that this child now to be baptized, may receive the fulness of thy grace and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

O merciful God, grant that the old Adam in this child may be so buried, that the new man may be raised up in him. Amen.

Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him. Amen.

Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that whosoever is dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech thee, the supplications of thy congregation; and grant that this child, now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

(Omitted 1864)

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Omitted 1916

ADDRESS TO SPONSORS—M. E.

Then shall the Minister address the Parents or other Sponsors as followeth:

Dearly beloved, forasmuch as this child is now presented by you for Christian Baptism, and is thus consecrated to God and to his Church, it is your part and duty, to see that he be taught, as soon as he shall be able to learn, the nature and end of this Holy Sacrament; that he shall read the Holy Scriptures and learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed and the Catechism; and that he be instructed in the principles of our Holy Faith and the nature of the Christian life. And ye shall call upon him to give reverent attendance upon the appointed means of grace, such as the ministry of the Word, and the public and private worship of God; and that in every way, by precept and example, ye shall seek to lead him into the love of God and the service of our Lord Jesus Christ.

Sources *1661* *Wesley*

(See page 178)

THE GOSPEL

(Hermann)
Höret die genaden reichen wort vnsers Herren Iesu Christi. Auss dem H. Euangelio Marci, x.

In der zeit brachten sie die kindlein zu Iesu, das er sie anrüret, die lünger aber furen die an, die sie trugen, So es aber Iesus sahe, ward er vnwillig, vnd sprach zu ihnen.
Lasset ir die kindlein, zu mir komen,
vnd wehre ihne nicht, den solcher ist das Reich Gottes, warlich ich sage euch, wer das Reich Gottes nicht empfahet, als ein kindlein, der wird nicht hinein komen. Vnd hertzet sie, vnd legt die hend auffe sie, vnd segnet sie.

Then shall *the people stand vp, and* the Priest *shall* say.

Hear THE WORDS OF the Gospell, written by Saint Mark IN THE TENTH CHAPTER *at the thirteenth verse.*

(St: Mark i0: 13.
They brought young children to Christ that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased, and said unto them, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God; Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his Armes, put his hands upon them and blessed them.

Then shall the People stand up; and the *Minister* shall say,

Hear the words of the Gospel written by Saint Mark, in the Tenth Chapter, at the Thirteenth Verse.

They brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them; but when Jesus saw it he was much displeased, and said unto them, Suffer *the* little children to come unto me, and forbid them not, for of such is the kingdom of God.—Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

EXHORTATION ON GOSPEL

(Hermann)
Nec dubitate eum & vestros infantes sic in sacro baptismate suscepturum & complexurum esse ulnis misericordiae suae & Benedictionem vitae eternae & sempiternam regni Dei communionem eis collaturum
et vobis certissimum sit, Dominum nostrum Iesum Christum, hoc opus charitatis vestrae erga hunc infantum clementissime respecturum. . . .

After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospell.

Beloved, ye hear in this Gospell the words of our Saviour Christ, that he commanded the children to be brought unto him; How he blamed those that would have kept them from him; how he exhorteth all men to follow after their innocency. Ye perceive how by his outward gesture and deed, he declared his good will toward them; for he embraced them in his Arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favorably receive th*is* present Jnfant, that he will embrace *him* with the Arms of his mercy, that he will give vnto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good Will of our heavenly Father toward this Jnfant, declared by his son Iesus Christ, and nothing doubting but that he favourably alloweth this charitable worke of ours, in bringing th*is Jnfant* to his holy baptism, let vs faithfully and devoutly give thanks vnto him, and say.

1844 *M. E. C. S.* *M. E.*

Do you therefore solemnly engage to fulfill these duties, so far as in you lies, the Lord being your helper?
Answer. We do.

THE GOSPEL

Then shall the people stand up: and the minister shall say,

Hear the words of the Gospel written by St. Mark, in the tenth chapter, at the thirteenth verse.

They brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them; but when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.—Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then shall the people stand up; and the minister shall say:

Hear the words of the Gospel, written by St. Mark, in the tenth chapter, at the thirteenth verse.

They brought young children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then shall the People stand up, and the Minister shall say:

Hear the words of the Gospel, written by St. Mark.
1864 (*Chap. 10. 13–16.*)

And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.

Note: Changes in Gospel text above are due to Revised Version adopted 1916.

(EXHORTATION ON GOSPEL)

Sources *1661* *Wesley*

PRAYER FOR THE SPIRIT

(Hermann)
Almechtiger Gott, himlische Vatter, wir sagen dir ewigs lob vnnd danck, das du vns zü dieser erkandnuss deiner gnaden vnd glauben an dich, so gnediglich beruffen hast, Stercke jmmer den selbigë glauben in vns, vnd gib diesem kind dienen Heiligen Geist zur neuwen geburt, das es dein kind vnd erb werde, einn erbe dererwigen seligkeit, . . . Durch den selbigen dienen lieben Son vnseren Herren Iesum Christum, der mit dir lebt vnd regiert in einigkeit des H. Geystes, von nun an biss inn ewigkeit, Amen.

(Sarum)
Postea introducat cathecuminum per manum dexteram in ecclesiam, interrogato nomine eius dicens.

(Luther)
Der herr behute deynen eyngang vnd aussgang, von nu an bis zu ewigen zeyten (Ps. cxxl 8)

(Sarum)
N. Ingredere in templum dei: vt habeas vitam eternam & viuas in secula seculorum. Amen.

Almighty and everlasting God, heavenly Father, we give thee humble thanks that thou hast vouchsafed to call vs to *the* knowledge of thy grace and faith in thee: Jncrease THIS KNOWLEDGE and confirm this faith in vs evermore. Give thy holy spirit to this Jnfant, that *he* may be born again, and be made an heir of everlasting Salvation through our Lord Iesus Christ, who liveth and reigneth with thee and the holy Spirit now and for ever. Amen.

Then shall the Minister say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee, increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this Infant, that he may be born again, and be made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit now and forever. Amen.

ADDRESS TO THE SPONSORS

Tunc portetur infans ad fontes ab his qui eum suscepturi sunt ad baptismum:

(Hermann)
Petiistis a Deo Patre, ut propter Filium suum Dominum nostrum Iesum Christum, infantes hos. . . constituat in regno Filii sui. . . indubie ipse Deus noster infantes nostros baptizat, a peccatis emundat. . . . et donat
eterna uita. . .
Horü meminisse nos oportet, & non dubitare, nos haec omina, quae petimus certe esse accepturos, si credimus.

Then shall the Priest speak vnto the Godfathers, and Godmothers on this wise.

Dearly beloved, ye have brought th*is* child here to be baptized; ye have prayed that our Lord Iesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, *to sanctifie him with the holy Ghost*, to give *him* the kingdom of heaven and everlasting life. Ye have heard also that our Lord Iesus Christ hath promised in his Gospel, to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform: Wherefore after this promise made by Christ, this Jnfant must also faithfully for *his* part, promise by you that *are his* sureties (*until he come of age to take it upon himself*) that he will *renounce* the devil and all his works, and constantly believe Gods holy word, and obediently keep his Commandments.

THE VOWS

(Sarum)
ipsisque eundem puerum super fontes inter manus tenentibus: ponat sacerdos manum dexteram super eum: et interrogato eius nomine: respondeant, qui eum tenent

Item sacerdos dicat.

I demand *therefore*,

1844 *M. E. C. S.* *M. E.*

(PRAYER FOR THE SPIRIT)

Omitted 1786

ADDRESS TO THE SPONSORS

1866
Then *the minister,*
addressing the parents, or others presenting the child, shall say:

In bringing this child unto holy baptism, you do accept it as your bounden duty to live before him the life that becometh the gospel, to teach him to

(See page 173)

THE VOWS

(See page 175 M. E.)

Sources	*1661*	*Wesley*
N. Abrenuncias sathane. Respondeant compatrini & commatrini. Abrenuncio. Item sacerdos. Et omnibus operibus eius. Abrenuncio. Item sacerdos. Et omnibus pompis eius (vanitati & gloriae seculi (*encheir.* of Cologne f. lxxxi) (Hermann) Etiam mundo & omnibus concupiscentibus eius? (Sarum) Abrenuncio.	Dost thou *in the name of this child,* *renounce* the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, *and* the carnal desires of the flesh, so that thou wilt not follow nor be led by them? Answer. *I renounce* them ALL.	
	THE CREED	
Item sacerdos. Credis in deum patrem omnipotentem creatorem celi et terre? Respondeant. Credo. Item sacerdos. Credis et in iesum xpm filium eius vnicum dominum nostrum natum et passum? (Hermann) Rediturus in fine mundi (Sarum) Respondeant. Credo. Item sacerdos. Credis et in spiritum sanctum, sanctam ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem & vitam eternam post mortem? Respondeant. Credo. Tunc interrogat sacerdos nomen infantis dicens. Quid petis? Respondeant. Baptismum. Item sacerdos. Vis baptizari? Respondeant. Volo.	Minister: Dost thou believe in God the Father Almightie, Maker of heaven and earth. AND in Jesus Christ his only begotten son our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary, That he suffered vnder Pontius Pilate, Was crucified, dead and buried, That he went down into hell, and also did rise again the third day? That he ascended into heaven, and sitteth AT the right hand of God the Father Almighty? and from thence shall come again at the end of the world, to iudge the quick and the dead? AND dost thou believe in the holy Ghost, the holy Catholick Church, the Communion of saints, THE Remission of sins, THE Resurrection of the flesh, and everlasting life after death? Answer. ALL THIS I STEDFASTLY believe. Minister. Wilt thou be baptized IN THIS FAITH? Answer. THAT IS MY DESIRE. *Minister.*	
(*Sanderson's Liturgy in times of rebellion.* Per Brightman) Wilt thou endeavour to keep God's holy will and commandments and to walk in the same all the days of thy life?"	*Wilt thou then obediently keep* *Gods holy will, and commandments, and walk in the same all the dayes of thy life?*	
	Answer. *I will.*	

1844 M. E. C. S. M. E.

renounce the devil and all his works,

the vain
pomp and glory of the world, with all
carnal
desires of the flesh, so that *he may* not follow or be led by them;

THE CREED

1910
to know the
Holy Scriptures, that are able to make him wise unto salvation through faith that is in Christ Jesus,

19—
and obediently *to* keep
—10
God's holy will and commandments
all the days of
1910 *his* life.

When he hath reached the age of discretion, he being willing thereto, and showing evidence of living faith in Christ, it will become your duty to bring him before the congregation, that he may there ratify and make his own the act of dedication which you this day perform on his behalf.

1866—
Do you solemnly assume these obligations?

Ans. We do, God being our helper.

Sources	*1661*	*Wesley*

THE MOZARABIC SENTENCES

(Sarum)

Quando fuerit fons mutandus & de pura aqua renouandus (quod sepe debet fieri propter aque corruptionem) tunc. . . benedicatur fons modo sequenti. . .

THEN shall the Priest saye:

(Mozarabic Rite)
Sepeliatur hic ille Adam vetus:
resurgat nouus.
Amen.

O merciful God, grant that the old Adam in this *Child* may be so buried, that the new man may be raised vp IN *him*. Amen.

O Merciful God, grant that the old Adam in this Child may be so buried, that the new man may be raised up in him. Amen.

Moriatur hic omne quod carnis est: resurgat omne quod est spiritus. Amen. . . .

Grant that all carnall affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. Amen.

Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him. Amen.

Quicumque hic renunciant diabolo:
da eis
triumphare
de mundo. Amen.

Grant that *he* may have power and strength, to have victory, and to triumph against the DEVIL, the world, and the flesh. Amen.

Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Quicumque in hoc loco confessus fuerit: tu eum recognoscas in regno. Amen

Sic in hunc fontem extinguantur crimina: ne resurgant. Amen. . . .

Quicumque hic tuus esse ceperit: tuus esse non disinat. Amen.

Quicumque hic sibi negauerit: te lucrificiat. Amen.

Vt per ministerium nostrum tibi consecratus: eternis ad te virtutibus: eternis praemiis consecretur. Amen.

Grant that whosoever is here dedicated to thee by our office and ministery, may also be indued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things world without end. Amen.

Grant that whosoever is dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

Per misericordiam ipsius dei nostri qui est benedictus: et viuit et omnia regit in secula seculorum. Amen.

Dominus sit semper vobiscum.

Et cum spiritu tuo.

(Sarum)
Bene†dico te per
iesum christum filium eius . . . Qui te vna cum sanguine de latere suo produxit:

et discipulis iussit vt credentes baptizarentur in te dicens. Ite docete omnes gentes baptizantes eos in nomine pa†tris et fi†lii et spir†itus sancti. . .

Almighty everliving God, whose most dearly beloved son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side, both water and blood, and gave commandment to his Disciples, that they should go teach all Nations and baptize them in the name of the Father, *and of* the son, and OF the holy Ghost: Regard, we beseech thee, the supplications of thy Congregation, *sanctifie this Water to the mysticall washing away of sin:* and grant that *this Child now to be baptized therein*, may receive the fulness of thy grace, and ever remain in the number of thy faithfull and elect children, through Iesus Christ our Lord. *Amen.*

Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost, regard, we beseech thee, the supplications of thy congregation; sanctify this water to the mystical washing away of sin; and grant that this Child, now to be baptised, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

(Mozarabic Rite)

vt . . . his qui in te vel ex te perfusi a nobis: et in nomine trine majestatis baptizati fuerint:

percepta diuina gratia: in numero fidelium mereantur asscribi.

1844	*M. E. C. S.*	*M. E.*

(THE MOZARABIC SENTENCES)

(Transposed 1792 to follow first prayer.
See page 173)

(Page 173)	(Page 173)	(Page 173)
(Page 173)	(Page 173)	(Page 173)

Sources	*1661*	*Wesley*

THE RITE

(Sarum)

Deinde accipiat sacerdos infantem per latera in manibus suis:

& interrogato nomine eius

baptizet eum sub trina mersione. . .

ita dicens

N. ET EGO BAPTIZO TE IN NOMINE PATRIS et mergat eum semel versa facie ad aquilonem & capite versus orientem.
& FILII et iterum mergat semel versa facie ad meridiem. & SPIRITUS SANCTI. AMEN.
& mergat tertio recta facie versus aquam.

(Lyndwood *Provinciale* per Brightman) iii 24.

Quando consuetudo ecclesie hoc patitur, vel quando necessitas incumbit. . . sufficit quod caput aspergatur vel super caput aqua effundatur.

Then the Priest shall take the childe into his hands, and *shall say to the Godfathers and Godmothers,* Name *this* Childe. And *then* naming *it after them (if they shall certifie him that the Childe may well endure it) he* shall dip it in the Water discreetly and warily, saying,

N. I baptize thee in the name of the Father, and the son, and of the Holy Ghost. Amen.

But if they certifie that the child is weak, it shall suffice to pour Water vpon it, saying the foresaid Words.

N. I baptize thee in the name of the Father, and the son, and of the holy Ghost. Amen.

Then the *Minister* shall take the Child into his Hands, and shall say to the *Friends of the Child,* Name this Child. And then, naming it after them, he shall dip it in the Water, *or sprinkle it therewith,* saying,

N. I baptize thee, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE SIGNATION

(Hermann)

Accipe signum sanctae Crucis in fronte ut nunquam te Dei, & Christi, tui seruatoris, uel Euangelii eius pudeat, accipe & in pectore, ut uirtus Christi Crucifixi tibi perpetuo praesidio sit, certa in omnibus rebus protectio· (*Ench.* of Cologne: *aduersus peccatorum, mundi & diabolo insultus. f. lxxxv*)

Rationale: entokenyng that he is commen to be professed, and totally to be dedicated to Christ crucified; whom he wil never be ashamed openly before men to confess and knowledge.

Then the Priest shall say:

WE RECEIVE THIS CHILD INTO THE CONGREGATION OF CHRISTS FLOCK, † AND DO SIGNE HIM WITH the signe of the cross, in token that HEREAFTER he shall not be ashamed to confess the faith OF Christ crucified, and manfully to fight under his Banner, against sin, the world and the devil, and to continue CHRISTS faithfull souldier, and servant vnto HIS lives end. Amen.

†Here the Priest shall make a cross upon the childs forehead.

Then the *Minister* shall say,

We receive this Child into the Congregation of Christ's flock, and *sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

*Here the *Minister* shall make a cross upon the Child's forehead.

1844	*M. E. C. S.*	*M. E.*

THE RITE

Then the minister shall take the child into his hands, and say to the friends of the child, Name this child. And then, naming it after them, he shall 17— *sprinkle or pour water upon it, or, if desired, immerse it in water,* —92 saying,

N. I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the minister shall take the child into his hands, 18— *if convenient,* and —66 say to the friends of the child: Name this child. And then, naming it after them, he shall sprinkle or pour water upon it (or, if desired, immerse it in water), saying:

N., I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

19— Then the Minister *may* take the Child 19— —16 in his *arms,* and 19— —16 say to the *Parents or other Sponsors:* 19— —16 *What* name *shall be given to* this child? And —16 then, naming it after them, he shall 19— *baptize it,* —16 saying:

N., I baptize thee in the name of the Father, and of the Son, and 19— of the Holy *Spirit.* Amen. —16

(THE SIGNATION)

(1866)
The Minister may, at his discretion,

Omitted 1786

lay hands on the subject, accompanying

the act with a suitable invocation, and

Sources *1661* *Wesley*

EXHORTATION TO THANKFUL PRAYER

THEN SHALL THE PRIEST SAY.

SEEING NOW, DEARLY BELOVED BRETHREN, THAT THIS CHILD IS REGENERATE AND GRAFTED INTO THE BODY OF CHRISTS CHURCH, LET VS GIVE THANKS VNTO ALMIGHTY GOD FOR THESE BENEFITS, AND WITH ONE ACCORD MAKE OUR PRAYERS VNTO *him*, THAT *this child* MAY LEAD THE REST OF *his* LIFE ACCORDING TO THIS BEGINNING.

Then shall the *Minister* say:

Seeing now, dearly beloved brethren, that this Child is grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this Child may lead the rest of his life according to this beginning.

THE LORD'S PRAYER

THEN SHALL BE SAID (*all kneeling*)

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come, Thy will be done in earth, as it is in heaven; Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs. And lead vs not into temptation; But deliver vs from evil.

Amen.

Then shall be said, all kneeling,

Our Father who art in heaven Hallowed be thy Name; Thy kingdom come; Thy will be done *on* earth, As it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation; But deliver us from evil.

Amen.

THE THANKSGIVING PRAYER

THEN SHALL THE PRIEST SAY,

WE YIELD THEE HEARTY THANKS, MOST MERCIFULL FATHER, THAT IT HATH PLEASED THEE TO REGENERATE THIS JNFANT WITH THY HOLY SPIRIT, TO RECEIVE HIM FOR THine OWN CHILDE BY ADOPTION, AND TO INCORPORATE HIM INTO THY HOLY *Church*. AND HUMBLY WE BESEECH THEE TO GRANT THAT HE, BEING DEAD VNTO SIN, AND LIVING UNTO RIGHTEOUSNES, AND BEING BURIED WITH CHRIST IN HIS DEATH, MAY CRUCIFIE THE OLD MAN; AND VTTERLY ABOLISH THE WHOLE BODY OF SIN. *And* THAT AS HE IS MADE PARTAKER OF THE DEATH OF THY SON, HE MAY ALSO BE PARTAKER OF HIS RESURRECTION, SO THAT FINALLY, WITH THE RESIDUE OF THY HOLY CHURCH, HE MAY BE *an* INHERITOUR OF THINE EVERLASTING KINGDOM, THROUGH CHRIST OUR LORD. AMEN.

1 Peter ii, 24.

Romans vi, 4, 5.

2 Corinthians i, 7.

Then shall the *Minister say*,

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to receive *this Infant* for thine own Child by adoption, to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as he is made a partaker of the death of thy Son, he may also be partaker of his resurrection, so that finally, with the residue of thy holy Church, he may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen.

(End of Wesley's Office)

1844 *M. E. C. S.* *M. E.*

(EXHORTATION TO THANKFUL PRAYER)

Omitted 1792

THE LORD'S PRAYER

Then shall be said,
all kneeling,

Our Father who art in heaven,
hallowed be thy name; thy
kingdom come; thy will be done,
on earth as it is in heaven: give us
this day our daily bread; and for-
give us our trespasses, as we forgive
them that trespass against
us; and lead us not into tempta-
tion, but deliver us from evil.

Amen.

then,
1866
all kneeling *close with extemporaneous devotions and the Lord's Prayer:*

Our Father who art in heaven
hallowed be thy name: thy
kingdom come: thy will be done
on earth as it is in heaven: give us
this day our daily bread; and for-
give us our trespasses, as we for-
give *those who* trespass against
us; and lead us not into tempta-
tion, but deliver us from evil;
1910
for thine is the kingdom, and the power, and the glory, forever and ever.
Amen.

(Transposed 1864. See page 187)

(End of M. E. C. S. Office)

THE THANKSGIVING PRAYER

1792
Then shall the minister *conclude with extemporary* prayer.

(End of 1844 Office)

(Omitted 1866)

1864—
Then shall the Minister *offer the following Prayer, the People kneeling:*

O God of infinite mercy, be pleased to grant unto this child an understanding mind and a sanctified heart. May thy providence lead him through the dangers, temptations, and ignorance of his youth, that he may never run into folly, nor into the evils of an unbridled appetite. We pray thee so to order the course of his life that, by good education, by holy examples, and by thy restraining and renewing grace, he may be led to serve thee faithfully all his days, through Jesus Christ our Lord. Amen.

Omitted 1792

Almighty and Most Merciful Father, grant unto these, thy servants, the parents (sponsors) of this child, thy Holy Spirit, that they may command their household to keep the way of the Lord; that their whole family may be united to our Lord Jesus Christ in the bonds of faith,

Sources *1661* *Wesley*

(Page 185)

CHARGE TO SPONSORS

Then all standing vp, the Priest shall say *to* the Godfathers and Godmothers this exhortation following.

Godfaders and Godmodyrs of thys chylde whecharge you. . .

that ye learne or seyt belerned the Pater noster, Aue maria. & Credo. after the lawe of all holy churche.

(Hermann)

Quo Decalogum, & articulos Fidei, & orationem Dominicam, sacramenta, perdiscat. . . . hunc curet Domino pie & religiose educandum, & instituendum, quo seruare tandem possit omnia quae Christus seruator nobis praecepit.

(Saint Basil *de Bapt.* 1 i–16)

ἵνα ὥσπερ ὁ χριστὸς ἀποθανὼν δι ἡμᾶς καὶ ἐγερθεὶς ἐκ νεκρῶν ὑπὲρ ἡμῶν δυκέτι ἀποθνήσκει, οὕτω καὶ ἡμεῖς βαπτισθέντες εἰς τὸν θάνατον ἐν τῷ ὁμοιώματι ἀποθάνωμεν τῇ ἁμαρτία καὶ διὰ τῆς, ἐκ τοῦ βαπτίσματος ἀνὸδυ ὥσπερ ἐκ νεκρῶν ἐγερθέντες ζήσωμεν τῷ θεῷ ἐν χριστῷ καὶ μηκέτι ἀποθάνωμεν τοῦτὲστι μηκέτι ἁμαρτήσωμεν

Forasmuch as th*is* childe ha*th* promised by you *his sureties*, to *renounce* the devil and all his works, to believe in God, and to serve him; Ye must remember that it is your parts and duties to see that th*is* Jnfant be taught, so soon as *he* shall be able to learne, what a solemn vow, Promise and profession *he* ha*th here* made by you. And that *he* may know these things the better, ye shall call vpon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer, and the Ten Commandments in the *vulgar* tongue, and all other things which a Christian ought to know and believe to his Soules health; And that this Childe may be vertuously brought vp, to lead a godly and a Christian life; remembring alwayes that baptism doth represent vnto vs our profession, which is to follow the example of our Saviour Christ, and to be made like vnto him; that as he died and rose again for vs, so should we who are baptized, die from sin, and rise again vnto righteousnes, continually mortifying all our evil and corrupt Affections, and daily proceding in all vertue and godlines of living.

1844 M. E. C. S. M. E.

obedience, and charity; and that they all, being in this life thy holy children, may be admitted into the Church of the first born in heaven, through the merits of thy Son, our Saviour and Redeemer. Amen.

18— 18—
Then *may* the Minister *offer* extemporary
—64 —64
Prayer.

19—
Then shall be said *by the Minister and People.* all kneeling:
—16

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive *those who* trespass against us. And lead us not into temptation,
1864
but deliver us from evil: *for thine is the kingdom, and the power, and the glory, forever.* Amen.

(End of M. E. Office)

(CHARGE TO SPONSORS)

(Editor's Note:—The entire text of the Office of Infant Baptism as it is at present in the Methodist Episcopal Ritual has been given above. For purposes of study however, below we give the Address to the Sponsors as it was in this Office from 1864 to 1916, being replaced then by the form already given (p. 173). It is given here because it was evidently modeled after this Charge to Sponsors in the English Office.)

1864
Dearly beloved: Forasmuch as this *child is now presented by you for Christian baptism,*

(you) must remember that it is your part and duty to see that *he* be taught, *as* soon as he shall be able to learn, *the nature and end of this holy sacrament.* And that he may know these things the better, you shall call upon him *to give reverent attendance upon the appointed means of grace, such as the ministry of the word and the public and private worship of God;* and *further* ye shall provide that he *shall read the Holy Scriptures, and* learn the Lord's Prayer, the Ten Commandments, *the Apostles' Creed, the Catechism,* and all other things which a Christian ought to know and believe to his soul's health, *in order* that *he* may be brought up to lead a *virtuous* and *holy* life, remembering always that baptism doth represent unto us *that inward purity which disposeth us* to follow the example of our Saviour Christ;

that as he died and rose again for us, so should we, who are baptized, die *unto* sin and rise again unto righteousness, continually mortifying all corrupt affections, and daily proceeding in all virtue and godliness.

Do you therefore etc. . .

Sources *1661* *Wesley*

(Sarum Use)

In all Godly haste to be confermed of my Lorde of the dyocise or of his depute & that the moder brynge agen the crysom at hyr puryfycacion.

CONCLUDING RUBRICS

Then shall *he adde and say*

Ye are to take care that *this* Childe be brought to the Bishop to be confirmed *by* him, so soon as *he* can say the *Creed*, the Lords Prayer, and the ten Comandments in the vulgar tongue and be further instructed in the *Church*-Catechism set forth for that purpose.

It is certain by Gods word that children which are baptized, dyeing before they commit actuall sin, are vndoubtedly saved.

To take away all scruple concerning the use of the signe of the Crosse in Baptism; the true explication thereof & the just reasons for the retaining of it may be seen in ye XXX Canon., first published in ye year MDCIV.

End of 1661 Office.

1844 M. E. C. S. M. E.

(CONCLUDING RUBRICS)

Editor's Note:—The following matter is a footnote in the present Discipline, and has been so since 1910. It is the old form (1866-1910) of the address to parents, which was altered to the present address in 1910, This is now retained in a footnote as an alternate form of address. We give its text below.

1910
The following may be used instead of the address above:

1866
In causing this child to be brought by baptism into the Church of Christ, it is your duty to teach him to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that he may not follow or be led by them; to believe all the articles of the Christian faith; and obediently to keep God's holy will and commandments all the days of his life.

Editor's Note:—The prayer on page 171 (M. E.) has been revised to such an extent, that to make clear all changes, we give below the text of it as found in the 1912 Ritual of the M. E. Church. All italics indicate matter of the 1864 revision. Compare with 1844 and 1924.

Almighty and Everlasting God, who *of thy great mercy has condescended to enter into covenant relations with man, wherein thou hast included children as partakers of its gracious benefits, declaring that of such is thy kingdom; and in thy ancient Church didst appoint divers baptisms, figuring thereby the renewing of the Holy Ghost;* and by thy well-beloved Son Jesus Christ *gavest commandment to thy holy Apostles to go into all the world and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:* we beseech thee, *that of* thine infinite mercy thou wilt look upon this child: wash him and sanctify him; that he, being *saved by thy grace,* may be received into Christ's *holy* Church, and being steadfast in faith, joyful through hope, and rooted in love, may so *overcome* the *evils* of this present world that finally he may attain to everlasting life, and reign with thee, world without end, through Jesus Christ our Lord. Amen.

INFANT BAPTISM

TABLE SHOWING SEQUENCE OF EVENTS IN VARIOUS PRAYER BOOKS AND RITUALS

1549 Prayer Book	1661 Prayer Book	Wesley's Sunday Service	1844 M. E. Ritual	1922 M. E. C. S. Ritual	1924 M. E. Ritual
TITLE	TITLE	TITLE	TITLE	TITLE	TITLE
Time-Place Rubric	Time-Place Rubric				
General Address	General Address	General Address	General Address	General Address	General Address
Baptismal Prayer	Baptismal Prayer	Baptismal Prayer	Baptismal Prayer	Baptismal Prayer	Baptismal Prayer
			Mozarabic Sentences	Mozarabic Sentences	Mozarabic Sentences
Signation					
Second Prayer	Second Prayer	Second Prayer			
Exorcism					
					Address to Sponsors
					Vows
Gospel	Gospel	Gospel	Gospel	Gospel	Gospel
Exhortation on Gospel	Exhortation on Gospel				
Lord's Prayer					
Prayer for the Spirit	Prayer for the Spirit	Prayer for the Spirit			
Address to Sponsors	Address to Sponsors			Address to Sponsors	
Vows with Creed	Vows with Creed			Vows	
Mozarabic Sentences	Mozarabic Sentences	Mozarabic Sentences			
The Rite	The Rite	The Rite	The Rite	The Rite	The Rite
	Reception-Signation	Reception-Signation			
Putting on Chrisome					
	Exhortation to Prayer	Exhortation to Prayer			
	Lord's Prayer	Lord's Prayer	Lord's Prayer	Lord's Prayer	
	Thanksgiving Prayer	Thanksgiving Prayer			Thanksgiving Prayer
Charge to Godparents	Charge to Godparents				Prayer for Godparents
					Lord's Prayer
Final Rubrics	Final Rubrics				

ANALYSIS AND LITURGICAL NOTES ON INFANT BAPTISM

EDITOR'S NOTE.—As in the former service, these notes following must be studied in connection with the parallel texts of this Office.

The Title.—It will be noted that in the 1661 Office the words "of Infants" was first added in the title, for at that date there was an adult service also incorporated in the Prayer Book. The "of Infants" was changed in Methodist history to "*to* Infants" in 1817. Mr. Wesley omitted the word "Public" in "Public Baptism," as he gave no Office for Private Baptism. It is presumed that he meant this one service to do for both public and private baptisms, especially as he deleted the "to be used in the Church" phrase also from the English title. The Methodist Office is suitable for use in any place and has been so used. The Methodist Episcopal Church made a slight change in this title, as it did in other titles heading the Forms in her Ritual, in 1884.

Time-Place.—The first rubric in the English Book referred to the time and place. Mr. Wesley omitted this, leaving the matter to the discretion of the minister. We have shown the Sarum Manual's direction in this matter however, as it doubtless influenced the direction given by the First Prayer Book.

Tertullian, according to Schaff, maintained that all times were alike for baptism. At a very early date, however, the custom grew in the Church of administering baptism—except in emergencies—between Easter and Whitsunday ("solemn baptism"). This was done especially with reference to converts or catechumens who would thus begin the new life in Christ at the season commemorating his death and resurrection. "Whitsuntide," or Pentecost, typified the outpouring of the Holy Spirit. As infant baptism became the only baptism known in Christendom (about the eighth century, when all pagan communities had at last given way) indifference as to time increased. The Council of Macon, October 23, 1585, found it necessary to decree that baptism must take place at Easter. Schaff holds that Aquinas laid down the principle that as infants are liable to die they had best be baptized as soon as possible after birth, and that this has become the general practice of the Roman Church. (Catechism qu. 31. 34–36, per Schaff-Herzog.)

The Church of England and the Protestant Episcopal Church in America are more or less indifferent to the time for baptism. However, the custom still prevails of recognizing Easter as a good time for baptizing the youth of the Church. Even the Methodist ministry, especially on the Eastern seaboard, has found that very often mothers request that babes be baptized "Easter Sunday."

In Apostolic times, from the accounts given in Acts, it appears that any

place convenient would do for baptism. "The rite was administered wherever there was running water" (Bishop R. J. Cooke), but was not confined to such places. In Acts ix. 18, x. 47, xvi. 33, 34, we have instances of baptism in private houses. The injunction of the "Didache" is: "If thou hast not living (running) water, baptize in other water; and if thou canst not in cold, then in warm." ("Didache," vii. 2—date about 120 A.D.) As Christianity became the dominant religion, however, baptistries were erected adjoining churches. Many Italian churches, it is stated on good authority, are still provided with separate baptistries.

The font (from *fons*, fountain—"means a vase large enough for the immersion of the child if the parents so desire," Dr. Summers describes it) is next found appearing in the churches. In the medieval churches of England it was placed at or near the door (Daniel) to symbolize entrance by Baptism into the Church. An old Canon quoted by Summers states: "There shall be a font of stone or other competent material in every church, which shall be decently covered and kept, and not converted to other uses. And the water wherein the child shall be baptized shall not be kept above seven days in the font." The font now is usually of marble and when in Methodist churches stands near or within the chancel railing. The immersion of an infant in the font no longer takes place in Methodist churches, but there can be no objection to a font, especially as our first rubric in this Office calls for it—"The Minister coming to the *font*." Hook, a "sober High-Churchman," within the last century objected to the use of a smaller vessel within the font to hold the water itself, which, he said, "The carelessness or irreverence of some has permitted of late." Our ministers take no notice of such irrelevancies, and usually have a vessel within the font, to contain the water. Indeed since immersion has ceased to be the common mode of baptizing an infant, the fonts have been reduced in capacity so that an actual immersion would now be an impossibility in many of the fonts in our Methodist churches. These fonts to-day are usually of a heavy ornamental nature, and it is the tendency of our ministry to neglect their use. Yet, where one is provided, it is in keeping with the solemnity of the service to use it, and it should be placed where this may best be done—usually at some point where the minister may keep it upon his right hand as he faces the congregation. He may then receive the child upon his left arm and impose the water with his right.

Sponsors were called for in the second rubric of the English Book, but neither name nor mention of them appears in Wesley's Office. In the early Church indeed it does appear that certain persons were required to stand as sureties for the child, the *responsum* to the questions asked and vows taken, giving them the name "sponsor." Evan Daniel thinks that the custom of having sponsors arose from the Jewish practice of having three

witnesses at the baptism of heathen infants. Tertullian refers to it in the Church at his date (192). Schaff is authority for the statement that originally parents were permitted to act as sponsors, but that the Council of Mayence, 813 A.D., forbade their so doing. The Roman Catholic apology for this prohibition seems to be, that by having sponsors other than parents a sharper distinction between spiritual and bodily growth may be impressed. Hence the term "Godfather," "Godmother," as this refers to the spiritual relationship, and the term "gossip" (a strange etymological freak!) originally meant the same—*God-sib*, or *God-kin*. In the Church of England the Convocation of Canterbury in 1865 (Daniel) altered the prohibition against parents acting as sponsors, but this was not sanctioned by the Crown. The Protestant Episcopal Book permits parents to act as sponsors.

The Puritans, it is remembered, objected to sponsors—the theory of such objection being that no one could properly stand for another before God. Mr. Wesley we discover at first, August 6, 1752 (see "Works"), writing a defense of sponsors—a rather lame one, admitting that they are not necessary and regretting the implications of the Liturgy concerning them—but when he sent the Sunday Service over in 1784, his Baptismal Offices made no mention of them. "The friends of the child" he asks to "name the child" (page 182). The addresses and exhortations to Godparents were also deleted by Mr. Wesley. Not until 1864 M. E. and 1866 M. E. C. S. was anything like a recognition of any other responsible persons found in the Baptismal Office. At those dates an address was inserted in the Office "to the parents or others presenting the child." In 1916 the M. E. revisers in a rubric relating to "parents or guardians" frankly inserted the term, "or other *Sponsors*"—the first mention of the word in Methodist Forms.

It will be noted, in comparing the Methodist Offices with the more ancient order, that parents are permitted, indeed recognized, as the chief type of those presenting the child, and upon them the duty devolves of making such a presentation. The Protestant Episcopal Church permits parents to act as sponsors, but it is the rule to encourage the choice of sponsors from others who are not of kin.

Preparation.—The third rubric of the English service relates to the time of day and was a discretionary order even in the ancient services. From this rubric Wesley saved part, which thus became the first rubric of his and our Office. "Priest" of course became "Minister." Note the omission of "then" by Mr. Wesley—"which is *then* to be filled." This direction as to font and water was omitted by the Southern revisers in 1854, but reinserted in 1870. "Font" we have already discussed.

The freedom characterizing the Church in 1792 is illustrated by the rubric which in that year the Fathers prefixed to this whole service, al-

lowing the minister to "use this or some other exhortation suitable to this sacred office." The latitude thus allowed is still found expressed in the service as ordered by the M. E. Church, South, but the M. E. Ritual in 1864 bluntly ordered that "the Minister shall use the following." This is perhaps more in keeping with the disciplinary requirement that the Ritual shall be "invariably used in those offices for which it is prescribed."

The General Address.—The original baptismal address as it was in English Books and in Wesley's Sunday Service is to be next observed. Analyzed, this form showed: (a) the fleshly birth; (b) necessity for the new birth; (c) an exhortation to pray for the child. It seems agreed that Hermann's *Consultatio* suggested rather than molded this address as it was in the First Prayer Book. The *Necessary Doctrine* listed in the sources is the "King's Book" aforementioned.

This form was little changed in the Prayer Book revision, and it was passed by Wesley with no changes. It was not until after the division of 1844 that any alterations appeared. Then in 1854 the M. E. Church, South, struck out certain parts, and in 1864 the M. E. Church made a series of changes. Since these dates various other alterations—especially in the 1910–1916 respective revisions—have been made, at great expense to the unity and coherence of this once stately address. The implication as to original sin in the first sentence of the old address became distasteful to the later Church, and it was felt too that baptismal regeneration might be "squinted at" in the "born of water" phrase. Some allowance may be made for the straightening of the Scriptural quotation (done by both Churches (M. E. C. S. 1854; M. E. 1864) in the identical way, the exact language of the A. V. in John iii. 5 being substituted for the old "None can enter, except he be regenerate and born anew of water"), but why the Lord's own words as quoted by Saint John in the third chapter at the fifth verse should be esteemed obnoxious as baptismal doctrine, is not clear. "Except a man be born of water and of the Spirit" *is* in the Gospel, whatever be its implication or interpretation—but in 1910 by the Southern Church and in 1916 by the Methodist Episcopal this was swept away, together with the first two sections of this address as we have analyzed it above. In its place the M. E. Church, South, substituted a preamble declaring that all men "though fallen in Adam are born in Christ" and then quoting the incident relating to the Lord's blessing the children. Likewise the Methodist Episcopal Church in 1916 substituted a setting forth of God's covenant with man in which children are included, and also fell back upon Mark's account of Christ blessing the children.

In the last part of this form also there have been many changes. The exhortation to pray "for that thing which by nature he cannot have" saw *thing* deleted from the Southern Book in 1854, while the whole clause as just quoted was struck from the M. E. Ritual in 1864. The 1910 and 1916

revisers in the respective Churches added words and phrases which are so numerous that they must be studied by sight to be understood and made clear. In both Books alterations have been superposed upon alterations in this address, so that the present address in either Ritual, although it may be doctrinally innocuous, is not an improvement on the old form if a comparison be made from a literary or liturgical standpoint. The passage from Mark's Gospel, lately inserted in the address by both Methodist Episcopal Churches, is thereby made to occur twice in this comparatively brief service (since "The Gospel" to be read later in this Office is that same Mark x. 13). The punctuation shows this address to be one sentence, but its unity has been very much disturbed by the successive alterations and insertions.

The Prayer.—We give the source of this Prayer as Luther's *Taufbuchlein*, rather than the *Pie Deliberatio*, since the German of Luther is closer to our English than is the Latin of Hermann. Note that it is almost a straight translation—or was in 1549; later English revisers left out a good part of it by 1661.

Analyzed, the original Prayer showed:

I. Baptism—(a) prefigured by the ark;
(b) by the passage of the Red Sea;
(c) established by the baptism of Jesus;

II. A petition—(a) that the child may be washed and sanctified;
(b) admitted to the ark and so saved.

But this original form as analyzed above has suffered many changes also in our Methodist Rituals. Wesley let this prayer pass with the omission of only one word, *mercifully*, in "mercifully look upon this child." In 1786, however, the first of many revisions affecting this prayer began with a sweeping away of the phrase, "mystical washing away of sin." *Mystical*, according to Daniel, means "symbolical," "sacramental," but the entire expression was too much for the Fathers. In 1864 the Methodist Episcopal Church got rid of the whole first section of this prayer, an explanation of the covenant of Baptism taking the place of Noah and the ark and the symbolic allusions. There was also incorporated at this time the "great commission" (Matt. xxviii. 19) with its "Go, . . . baptize all nations," etc. The latter part, or prayer proper, was also changed so as to get rid of every suggestion of ark or waves. The expression "Christ's *holy* church," rather than "Christ's church" as it had been, was probably an attraction from a like form in other parts of the Ritual. In 1916 a further revision occurred, the "great commission" alone being retained in the first part of this prayer. The resultant form is also somewhat lacking in unity of thought, since to the old framework, with its 1864 substitutions, 1916 has prefixed the Scriptural quotation of the American Revised Version.

The Methodist Episcopal Church, South, in 1854 began its "purgation" of this prayer by leaving out the statement as to water being sanctified "by the baptism of thy well-beloved Son." In 1870, Noah, the ark, and the Jordan all were discarded, together with a reference to the Lord's baptism, "as not understood by some and misinterpreted by others—though capable of a good interpretation," comments Dr. Summers. This leaves the present references in the last part of this prayer (M. E. C. S.)—"the ark of Christ's Church," "overcome the waves," etc.—somewhat in the air, since there is no previous mention of ark or flood. In 1910 a great many minor changes and substitutions were made in this prayer, "Everliving God" for "everlasting God" among them—a not very necessary change after three hundred and threescore years of English use. As in the address and the prayer in the other (M. E.) Office, the unity of the original form has here also been marred by the later alterations, though not as seriously as in these other places mentioned.

In 1792 there was added to this prayer a number of short petitions which we denominate the "Mozarabic Sentences." In the English Books and Wesley these occur just before the Rite itself (refer to the table, page 190), but were transposed to this place at the date given. The Methodist Episcopal Church in 1916 dropped all these from this Office (though retaining them in the Adult Office). The M. E. Church, South, yet uses these short prayers. We shall discuss them when we reach them in the English Book and Wesley.

The Second Prayer, as we list it in the columns, has since 1786 not appeared in this Office. As it is yet retained in the Adult Office, we judge that it was omitted at this place for the sake of brevity. It is a magnificent composition coming right out from the Latin of Sarum. We save its discussion until we meet it in the Adult Office.

The Gospel, read in all services herein reproduced, has since 1549 been that of Saint Mark at the tenth chapter. The Sarum Use had its parallel as found in Matthew xix. 13–15. Mark's Gospel narrative (Christ and the children) was substituted for Matthew's in the First Prayer Book "probably on account of its greater fulness," Daniel believes. The three Gospel stories of this incident, however, agree in the main. Luke has *ta brephe* for the *paidia* of Matthew and Mark. Matthew seems to treat this scene as a passing incident, but Mark, with terse, strong strokes, gives a picture ever to be remembered. There were certain minor variants between the version of the Great Bible and that which we studied for 1549 (so Brightman), but these were chiefly in the spelling of "lytle children," "and forbyd," etc.

The analysis of this Gospel is so simple as to be left unwritten. The "they" who brought the children were probably women. To the "that he should touch them" Matthew adds, "and pray." Dr. Summers tells

us that the imposition of hands when praying for or blessing anyone was practiced from earliest times, and quotes a number of Scriptural references. "It was merely a sign indicating the party who was the subject of the prayer," explains this authority.

The Revised Version as used in the Methodist Episcopal Ritual since 1916 follows the best Greek text in saying, "The disciples rebuked *them*," rather than "those that brought them"—although the *them* may refer in either Greek or English to the children *or* the ones bringing them.[1] The indignation of Jesus at the disciples is shown to be strong by the verb *heganaktesen*, "to be angry or indignant." The Authorized Version, with its "much displeased," while not as literal a rendering as the Revised (M. E.), has an active sense which the passive "moved with indignation" lacks. "Suffer" and "forbid not" are the positive and negative expressions that give added force here. "Suffer the children to come unto Him," the writer heard an eminent Methodist preacher say once; "don't hinder them, don't urge them, don't block them—just suffer them to come—they will come." And commenting on the next line, Daniel remarks; "Those who object to infant baptism practically say, 'Whosoever shall not receive the kingdom of God as an intelligent adult shall not enter therein.'" The final act as given by Mark is very graphic. "He did more than he was asked; he blessed them," comments Bengal. He took them up in his arms ("in the crook of his arm," Bishop Collins Denny of the M. E. Church, South, once explained it), "and blessed them."

The Exhortation on the Gospel was omitted by Mr. Wesley, and so need not be treated further here. The text as it was in the 1661 English Office may be referred to for its own interpretation. Mr. Wesley probably omitted it for the sake of brevity.

The Prayer for the Spirit, also called the "Thanksgiving Prayer," is taken from Hermann. It is a peculiarly apt and beautiful prayer. It no longer remains in this office, but as Mr. Wesley retained it, we analyze it briefly. It shows: First, a thanksgiving to God for his "call"; second, a prayer that the Holy Spirit may be given the infant—"that he may be born again."

This prayer followed the Lord's Prayer and the Creed in the First Prayer Book, being introduced by a short rubric. When the Creed and the Lord's Prayer were shifted about in the Second Book, this prayer was left to be introduced by the concluding words of the Exhortation on the Gospel, which before that time had introduced the Lord's Prayer. Mr. Wesley, however, omitting the Exhortation, but retaining this prayer, was forced to supply a short introductory rubric (page 176). This prayer was omitted, however, in 1786, though it remained in the Adult Office until a comparatively recent time (page 217). The Methodist

[1] See Westcott and Hort *in loc.*

Episcopal Church, South, in forming its Office for the Reception of Members, incorporated this prayer in that service in 1870. It does not now appear in any Baptismal Office.

The Address to the Sponsors.—As every reference to sponsors was left out of this service by Mr. Wesley, we shall not analyze the 1661 form that he discarded. Sponsors we have discussed under a previous heading. However, this address is important to us as introducing the vows, which it contains in the English and Protestant Episcopal Books, and to which the sponsors answer "in the name of the Child." In the 1549 Book the priest addressed the child and the sponsors answered, but the Puritans made a great fight on this and forced its modification. The sponsors still reply "in the name of" the child.

The Methodist Episcopal Churches in America had no address to sponsors or parents, and no vows, until 1864 (M. E.) and 1866 (M. E. C. S.). This left the service somewhat incomplete, as neither child nor parent was put under any special obligation, and lent color to the charge that the performance of the Rite was a purely sacerdotal act. In the addresses later inserted, however, at the dates given above, the vows are taken by the parents not for the child *but for themselves*. Parents are recognized as the prime persons to present the children in baptism, and the word "sponsor" did not occur until 1916 (M. E.) in this Office. In the Southern Office it is not found at all, "parents or others presenting the child," being the nearest approach to it. The parental obligation is to "teach him," or "see that he be taught," the vows and their meaning.

The address to the parents as found in the Southern Ritual sets forth: First, the obligation resting on the parents to "live as becometh the Gospel"; second, the teaching as to what must be renounced for the Christian life; third, the teaching of necessary belief; fourth, the duty of ratification before the Church when years of discretion are reached.

The first is a wholesome obligation which the parents ought to be compelled to take. The assumption of this obligation will put an end to the idea of baptism as a perfunctory ceremony. Teaching the meaning of the vows is very much better than promising them for the child. The third obligation was formerly "to believe all the articles of the Christian faith"; but in 1910 this was changed to, "to know the Holy Scriptures that are able to make him wise unto salvation." At the same time (1910) a fourth obligation—mentioned above—was added, outlining the duty of parents to bring the baptized child before the Church for membership when suitable age had been reached. It is still to be noticed, however, that the entire form of this address as it was in 1906 is yet retained in the Ritual of the M. E. Church, South, as a variant form, that may be used in place of the 1910, or last, revision of this address. (See page 189.)

The Methodist Episcopal form of this address was modeled (in 1864)

after the charge to Godfathers and Godmothers, as found in the 1661 and Protestant Episcopal Books *after* the actual baptism (see page 187). We have however placed it in its regular (M. E.) position, before the Gospel (page 173), as neither in matter nor in position is it in parallel with the address in the M. E. C. S. Ritual and 1661 Prayer Book. It may be seen from the table of events in this Office that this address when inserted in this service in 1864 was placed *before* the Gospel—not after it as in all the other texts shown. However, we have reserved until now treatment of the Methodist Episcopal features of this address, so that it might be discussed in connection with the corresponding forms in the other Offices. We also take the opportunity to give the form of this address as it was in the Methodist Episcopal Church from 1864 until 1916 in parallel with the form in the English Book that we have mentioned—and since this form comes after the M. E. Office closes we feel that this old address, not now a part of the service, will not be confused with that which is. (Page 187).

In 1916 this form was largely changed so that it is not so easily recognized as built on the charge to the Godparents. As it is now, it may be analyzed as follows:

A call upon the parents—first, to teach the nature of this Sacrament; second, to cause him to read Scripture, learn the Lord's Prayer, and be instructed in the faith; third, to call upon the child for attendance upon the means of grace, etc.

The Vows.—Some profession of faith always preceded baptism from the outset. The vows long inhering in this service were doubtless first for adult catechumens, and later remained as part of the infant ceremony, the parents of course answering for the child (sponsors) as is still done by Roman Catholic sponsors.

The Vow of Renunciation and the Vow of Belief, the first two of these obligations as they are set forth in the English Office, we reserve for discussion in our notes on Adult Baptism. The third obligation is that of obedience.

The Vow of Obedience was introduced into this Office in the Prayer Book of 1661 as is indicated, but at that time the vow was to be taken by the sponsors in the name of the child, and not *as* the child. The Methodist Churches as we have shown, when they in the sixties saw fit to hold the parents to some sort of obligation, made this a promise to "teach" or "see that he shall learn." It is a *parental* obligation; and although each Church (M. E. and M. E. C. S.) requires in its Office for the Reception of Members that the person to be received shall "ratify and confirm the baptismal covenant," yet the child takes no vow himself in this infant Office —naturally. In the Adult service (Baptism) of course the vows are pressed upon the candidate for his own assent.

The Methodist Episcopal Church, South, has since 1910 added another section regarding the necessary belief to be taught. We discuss this under *The Creed.* In the English Office, as we indicate, this was asked of the child and the sponsors responded. It is palpable that the Creed's retention in this Office depended on the sponsor's assent; and since Mr. Wesley removed all demand and suggestion as to sponsors, of course we should not expect to find the Creed in his Office—nor do we. The Protestant Episcopal Church omits the language of the Creed in this service, but requires that belief be certified to "all the Articles of the Christian Faith as contained in the Apostles' Creed." This of course is answered *per sponsores.*

The Methodist Episcopal Church, South, after 1866 and before 1910, required of parents that they should "teach him . . . to believe all the Articles of the Christian faith." What these Articles were (or are) was not there nor elsewhere specified. But in 1910 appeared, "Teach him . . . to know the Holy Scriptures which are able to make him wise," etc., thus getting on a firmer basis in naming the Bible as the residuum of faith rather than a broad unspecified array of "Articles."

The Methodist Episcopal Church is very definite as to what is to be taught the child. The parents (sponsors) solemnly engage that the nature and end of Baptism shall be taught. Also "he shall read the Holy Scriptures, learn the Lord's Prayer, Ten Commandments and Creed, and be instructed in the principles of our Holy Faith and the nature of the Christian life." These definite requirements of the sponsors are wise, and give a well-defined basis for the proper instruction of the child as it grows.

The Mozarabic Sentences.—Under this title we discuss the five short prayers or petitions which in Methodist Episcopal Books have followed the main baptismal prayer since the 1792 Discipline (though in 1916 the M. E. Church dropped the last of them entirely from this Infant Office). These prayers are found in the English, Protestant Episcopal, and Sunday Service Books at this place—just before the Baptism itself—hence we have held their discussion until this point has been reached.

The origin of these prayers has caused considerable discussion, perhaps because variant forms of them are to be found in many ancient Manuals. Bishop Cooke lists the Gallican Missal as the source of the first four of these petitions, and "Sarum, Gregory, Gelasius" of the last. We feel, however, that the consensus of opinion in scholarship is with Brightman when he gives the Mozarabic Rite of ancient Spain as the source of these prayers. This was so called on account of its being used by the Muzarabes or "Arabizers" of medieval Spain—a Christian population living under Moorish domination. It is a pure Gallic rite, and first appears according to Brightman, in the writings of St. Isadore of Seville and was consistently used until the eleventh century. Pope Alexander II. tried to suppress this

Rite in the interest of the Roman, which indeed gradually supplanted it in Castile and Leon. The Mozarabic slowly gave way, though Toledo held tenaciously to this "Use." Then in 1495 Francisco Ximenes de Cisneros, Archbishop of Toledo, to revive this waning liturgical form, appointed a commission to edit and revise the books containing the Rite. The result was the breaking up and reëditing of the various services in two Books: a Missal—*Missale Mixtum Secundam Regulam Beati Isadori, dictum Mozarabes*, issued 1500; and a Breviary—*Breviarum . . . Secundam Regulam Beati Isadorii Archiepiscopi Hispalensis*, issued 1502.

These sentences in this and the Adult Office (Baptism) are the only forms in the Prayer Book that appear to have the Mozarabic Rite as a source, and this indeed has been questioned. However, the Latin as we reproduce it in our column of sources, and the order or sequence of the same, is fairly conclusive. Cranmer, it is well known, was acquainted with all manner of Liturgies, and beyond a doubt incorporated in his service these forms, though the meaning of the same has been much altered since his day.

For instance, there was originally an exorcism or cleansing of water called for in the First Prayer Book. Every one of these prayers, in keeping with the idea of blessing the font, originally had a *hic* ("Grant that whosoever is *here* dedicated to thee," etc.) in or implied in it. At this sacerdotal conception there has been a continual striking through successive Prayer Books and Rituals. Indeed after the First Prayer Book a number of Mozarabic petitions—there were originally more than five—were omitted from the English Office.

Taking up these prayers as we find them in Methodist Rituals—after the first prayer, be it remembered—we note that the first one ("the old Adam may be so buried") may perhaps refer to Romans vi. 3, 4. This prayer was removed from the Methodist Episcopal Ritual in 1864, probably because of its implication as to inbred sin—the "old Adam." The writer, who uses a Ritual in which this prayer yet inheres (M. E. C. S.), has indeed felt that metaphors were becoming mixed when in praying over a girl baby he asks that "the new man may be raised up in *her*."

The second of these prayers begs the death of the things of the flesh. Cooke refers us here to Romans viii. 6, 7; 2 Peter iii. 18.

The third prayer is for "power and victory." Isaiah xi. 29–31, Romans xvi. 20, 1 John iv. 5, and 1 Corinthians xv. 57, are Bishop Cooke's references.

The fourth, "Whosoever is dedicated to thee by our office and ministry," is perhaps as priestly a prayer as has been in Methodist Offices. It is worded so as to ask special grace for those who are dedicated by "our" ministry. The "here" ("whosoever is *here* dedicated") was omitted by Wesley, and so did away with a place of dedication—the font of course

—but it must be confessed that this prayer in the Southern Office still has the roots of a very priestly act implied in it.

The last prayer is given by Brightman as a composition of the Sarum and Mozarabic Rites together. It was originally a form for blessing the water. It mentions in the Sarum, or first part (from the *benedictio fontis* of Sarum), the water and blood flowing from the side of the Saviour. "Some of the fathers speak of the two sacraments of the water and the blood," Dr. Summers tells us in his commentary. (St. John xix. 34, 35; 1 John v. 6–8.) The blessing of the water was at Bucer's instance omitted from the Second Prayer Book, but the 1661 revision put in "Sanctify this water to the mystical washing away of sin." Mr. Wesley passed this, but the 1786 issue of the Offices replaced it with, "for this holy Sacrament," and the 1858 edition of the Discipline of the M. E. Church, South, removed this entire clause. The M. E. Church held it with the rest of the prayer until 1916, when all these prayers were struck from the infant Office.

The second part of this last prayer (the Mozarabic) is a prayer for grace for those "baptized therein"—*therein* being struck out by Mr. Wesley. The Protestant Episcopal Church omits *elect* from the "faithful and elect children" expression in this prayer—"faithful children" it becomes. This was a shot at "election" or its implication, doubtless.

The Rite.—Under this head we approach the central act of this whole Office—the actual baptism. This may be considered here under the following division: (a) Reception of the child in arms; (b) naming the child; (c) mode of baptism; (d) the baptismal formula.

(a) It is narrated in the Gospel that Jesus took the children in his arms and blessed them. "In like manner, the minister of Jesus, standing as his representative, receives in Christ's name the child brought to him and for his kingdom." (Bishop R. J. Cooke.) The whole act is indeed symbolic and loses much of its effectiveness if the minister does not receive into his arms the infant. "He should avoid all awkwardness," Dr Summers cautions; "let the head of the child rest on the left arm, that the right hand may be at liberty to pour on the water." However, in 1866 the M. E. Church, South, qualified the rubric here with an "if convenient" in place of the old order, and the Methodist Episcopal in 1916 with a "*may* take" instead of a "*shall* take." This beautiful and symbolic act, however, ought to be done when at all possible. Bishop Cooke well says that the right to demolish any part of the picture carries the right to demolish the whole.

(b) It seems pretty generally agreed that the custom of naming a child at baptism was patterned after the Jewish manner of naming their children at circumcision. Heathen names were naturally discountenanced in early Christianity, and "Bible" names began to appear among the converted in the Roman Empire. Perhaps the fact that baptism was also

the seal of regeneration or the new birth would emphasize the need of a new name for the new person—a "Christian name." In commenting on the liturgics of the Office at this point, Dr. Summers cautions us to pronounce all the names of the child distinctly—saving of course the surname.

(c) We now come to the mode or manner of baptizing—long a point of conflict among believers. This controversy has been peculiarly intense in America, especially during the last century. Mr. Wesley, as is shown in the reprint of his Office, sent over a rubric ordering that the child be dipped, "or sprinkled therewith." But in the very next issue—1786—of the Sunday Service this was altered so as to allow immersion only as a variant form. At length we find one-fourth of the entire Discipline taken up with a discussion of Baptism by Coke and Asbury,[2] most of which is directed at "immersionists." Then the battle was on. The Methodist Fathers, never a passive lot, rather than standing on the "mode not essential" platform, usually preferred to carry the war into the enemy's camp, and deny that immersion was ever a New Testament mode. Free-born Garrettson narrates a conflict he had in Maryland with one who called him a "baby-sprinkler," and how by his arguments he gained the good will of the Presbyterians, who heard him gladly and gave him a chance to widen the scope of his message.

We cannot take the space here to discuss this question at length, but simply set forth the opposing briefs in this controversy.

The Brief for Immersion

"The New Testament recognizes nothing as baptism but the immersion in water of the believer in Christ upon profession of faith." (Message to the world of the Third Baptist World Congress, from Stockholm, July, 1923.)[3] This view will be found supported by Osgood in the Schaff-Herzog Encyclopedia, Vol. I. Art. "Baptism," from whose pages we compile the following:

I. Immersion was a New Testament mode of baptism, for:
   (a) The language of the N. T., especially the verb *baptidzo*, makes it certain that to baptize meant to dip;
   (b) It took place in rivers (Matt. iii. 6; Mark i. 5); in pools (Acts viii. 36; John iii. 23);
   (c) Jesus was baptized in the Jordan (Matt. iii. 16; Mark i. 9);
   (d) It is referred to as a "burial" (Rom. vi. 4; Col. ii. 12).

II. Immersion has been an invariable Christian mode for centuries, as:
   (a) Philological authorities assert that immersion was the constant rule in the early Christian ages (Augusti, DeRossi, Garucci, Martigny, DeVogue, are referred to *in re* ancient baptistries, etc.).
   (b) Church Councils favored or ordered immersion—Neo-Cæsarea, 314–325, forbade any to be made priests who had received clinic baptism; the Council of Chelsea, 816, ordered immersion and forbade pouring (Hefele, Vol. IV., Sec. 416); the Greek Church to this day orders immersion and allows nothing else (Gass, *Symbolik der gr. Kir.*)

[2] Notes, "On Baptism," bound with a 1792 Discipline in the Library of Congress.
[3] Quoted by *Christian Work*, September 1, 1923.

BRIEF SUPPORTING MODES OF BAPTISM OTHER THAN IMMERSION

The immersion of the believer in water is not unequivocally recognized as the only mode of Christian Baptism, either by the New Testament or the Christian Church.

I. The language and grammar appealed to are not certain:

(a) Baptidzo, although in classic use meaning "immerse," has in Jewish usage (the LXX) the strict idea of ceremonial cleansing by water, and the word was so used when no immersion could be referred to (Judith xii. 6, 7, 9; Ecc., the Son of Sirach xxxiv. 25. See Fairfield, "Letters on Baptism," Pilgrim Press).

(b) *Eis* as *down into* and *ek* as *out from* not at all certain. Unequivocal N. T. usage compounds another *eis* or *ek* with the verb when *down into* or *out of* is to be made clear—(John xx.), John came to (*eis*) the sepulchre, but did not go into (*eiselthen*); Peter went into (*eiselthen eis to mnemeion*). For *ek* thus compounded for certainty see Mark v. 8, vii. 31, Luke iv. 22. Such compounds are not used in the *into the water* and *out of the water* translations of *eis* and *ek* as these are found in the baptismal accounts.

II. There are instances in the New Testament where baptism by immersion was very improbable:

(a) The Philippian jailer; Cornelius; Saul at Damascus.

(b) Three thousand converts at Pentecost—no pools for such purpose being near or in Jerusalem.

(c) Immersion was not the method of cleansing or bathing in the East. Running water (*hudor zon*) is always called for, stagnant water never. (See Dr. William Smith, "Dictionary of Greek and Roman Antiquities," Art. "Baths."

III. The Church from the beginning knew and used affusion:

(a) Tertullian, Cyprian, and others speak of it and the Council of Neo-Cæsarea recognized it, but frowned upon "clinic baptism" because of misgivings as to sickbed repentance.

(b) The inconvenience and danger of the act of immersion in cold countries and in the case of infants and the sick has not only established affusion and aspersion as the usual modes, but makes it appear less likely that the Lord's injunction to baptize all nations prescribed only one way—immersion.

. . . . . .

Calvin states that the matter of the mode is indifferent[4] and to this view most of Christendom accedes, save the Eastern Churches. While the Protestant Episcopal Church retains the old rubric directing that the child be "dipped," a variant allows pouring, and this practice is generally followed.

It is to be noted in our column of sources that *trine immersion* was called for in the Sarum Use—a threefold dipping in the name of each Person of the Trinity. This persisted for some time after the Reformation in English practice. "In the New Testament there is nothing to indicate that the Apostles ever heard of trine immersion," objects Bishop Cooke, and Methodist ministers simply make "*the* one application in the One name of God" as this authority has it.

Taking up now the history of the rubric directing the mode in our Books, we find that the most noteworthy change has been that incorporat-

[4] "Institutes," IV., Chap. 15, Sec. 19.

ed in the 1916 Discipline of the Methodist Episcopal Church. Since that date the Minister has been ordered simply to "baptize it," specifying no manner of so doing. This allows the mode used to be directed by the unwritten instruction of custom, and at the same time implies that the baptism is something apart from the baptismal formula. It would perhaps be closer to the heart of this service to have retained the old instructions, as the baptism is not separate from the formula, but is the immersion *in*, affusion, or aspersion *of* water in the Name of the Father, etc. It is the whole act together which may best be called "baptism."

(d) The Baptismal formula was given in Matthew xxviii. 19. "This is our Lord's formula," Bishop Cooke emphasizes. There is no warrant for suspecting this reading as an interpolation of a later age, as it is as well documented as the rest of the text. It is true that in Acts and in the Pauline Epistles there is a baptism "in the name of Jesus." (Acts xxii. 16.) "Arise, and be baptized, calling on his name"—though this might refer to trine baptism. Romans vi. 3, "As many as were baptized into Christ" (*eis Christon*); 1 Corinthians i. 13, "Or were you baptized in the name of Paul?" (Also Acts ii. 38, x. 48, xix. 5.) Some have supposed that this formula in the name of Jesus was used only for Jews who accepted Christ as the Messiah, and that the present formula came later—this being the only argument against the authenticity of Matthew xxviii. 19. But the most ancient Fathers, as Justin[4] and the "Didache" and the "Apostolical Constitutions" require the Trinitarian formula.

Bishop Cooke very clearly shows that in Acts xix. 1–6 the Apostle's question, "Unto what then were ye baptized?" indicates surprise that there should be anything else than the regular formula. Godet, he states, has the matter right in his conclusion that "to baptize in the name of Jesus" is an abridged way of naming Christian Baptism in general.

The Greek particle is *eis;* and while the Authorized Version translates it "in," "it does not mean 'by the authority of,' nor 'on the account of,' but means *into* or *unto the name*—a consecration to the service of God" (Summers). It is also *name*, not *names*, though *onoma* is probably to be understood before each of the Persons mentioned. It is noticeable in our earlier Offices that in this formula, and in other places in the Ritual where this formula is used, the word *Name* is always capitalized. It is so now throughout the Protestant Episcopal Book and was in our Methodist Offices until a short time before 1844 when "decapitalization set in" all through our Forms. The Methodist Episcopal Church has returned to the ancient practice of capitalizing names as, *Minister*, *People*, within recent years in her Ritual, but the Southern Church has not done so.

Getting back to the formula of baptism, mention may be made again of the advanced position of the Roman Church, that no other formula

[4] "Apology," I, c.

than the one above has any sufficiency. Dr. Summers puts forth Methodism's position when he writes: "When the intention of subject and administrator is to seal the Gospel covenant, other words may answer the purpose; but no minister in our Communion has any right to vary from the prescribed formula."

However, the Methodist Episcopal Church in 1916 changed this formula as it had been in English usage for three hundred and sixty-seven years, by substituting *Holy Spirit* for *Holy Ghost*. The word *Spirit* agrees better with the Latin *Spiritus* than the English *Ghost*, but to change a commonly accepted name by which any person or Person is known always requires a more urgent call than the simple straightening of an ancient passage. The Church might as well be termed the *ecclesia* or the Father the *pater* if the most ancient nomination be required. We do not plead for an iron formula as does Rome, but we see no need to change a commonly accepted name. The ancient English name for the third Person of the Trinity, the *Holy Ghost*, from its associations and place in the beliefs and writings of the Church, is much less likely to be affected by any changes of language than is the word *Spirit*, which is already beginning to mean *emanation* in the popular mind. The Church needs Athanasius or even Jonathan Edwards again to-day to tell us once more that there are Three that bear witness in heaven. Unless there be an urgent call from the exigencies of modern language we had best hold to that Name that our Fathers passed down to us, of the One who with the Father and the Son liveth and reigneth One God world without end.

Reception and Signation.—The formal reception of the child into the Church after the act of Baptism is an English form added in 1552. The Signation which this form contains—that is, the signing with the cross—is a medieval ceremony of course, and we give its source in Hermann. It has caused much controversy in the history of the Prayer Book. Signing with the cross is itself an ancient Christian ceremony, but became greatly abused in the Romish practice. When the Prayer Book appeared, one of the bitterest struggles was over the retention of this symbolism. The Puritans objected strenuously to the Signation and Daniel states that the thirtieth Canon was drawn up to answer them, as was the final rubric regarding it. In America like elements in the formation of the Protestant Episcopal Church also waged war on this ceremony, and finally the present discretionary rubric was inserted.

The critical question meeting us at this place is: Did Mr. Wesley retain in the Sunday Service this signing with the cross? Emory and Sherman both say that Wesley did send over the Signation. Peterson, the historian of the Discipline of the M. E. Church, South, states that Emory and Sherman are mistaken in this. The writer has had recourse to several copies of

the Sunday Service as narrated in a former place (page 72). It was mentioned there that this ceremony of signing with the cross is not found in any of the 1784 Sunday Service Books, but occurs in a volume denominated "Methodist Liturgy" in the Emory collection at Drew Theological Library. Since Robert Emory states that Wesley's original Sunday Service did contain a form for signing with the cross (Emory prints the ceremony itself on page 201 of his "History of the Discipline"), it is evident that this book was his authority. The exact date or status of this "Methodist Liturgy" is a problem, as it differs from both 1784 and 1786 Sunday Service volumes which the author has examined. Emory says that while the Signation was retained by Wesley, it was dropped in the next issue of the Sunday Service—1786. David Sherman says it was retained by Wesley, but dropped in 1792. Peterson says it never was retained at all. Certainly no regular 1786 copy of the Sunday Service from the press of Frys and Couchman shows this form so far as the writer can find, and four separate copies of this edition have been carefully examined. It is possible that the book which Emory used is a copy of an English Sunday Service. Tigert states in his "Making of Methodism" that there were several editions of the English Sunday Service, and that these differed in many respects from the American editions. At any rate we have printed the Signation in our text of Wesley for the sake of comparison with the corresponding form in the English Prayer Book, and for such authenticity as the testimony of Robert Emory may lend to it. While the father of Methodism followed the direction of low-Church and Puritan demands in many places in his Liturgy, it would not be exactly contrary to our notions of Wesley should we find that he really retained the form in his Baptismal Office. This ceremony, as stated above, is not found in the 1786 Book, and it is certain that by that time it was dropped from Methodist practice—if indeed the American Methodists ever accepted it.

Exhortation to Thanksgiving and Prayer.—This exhortation is simple in content and leads into the Lord's Prayer quickly. For Methodist history the deletion of the word "regenerate" as done by Wesley is important—"Seeing . . . that this Child is regenerate and grafted . . . " Mr. Wesley allows the child to be "grafted," but not "regenerate"—another proof that the Founder of Methodism did not believe in baptismal regeneration. This entire form was omitted in 1792, leaving, after the introductory rubric preceding this exhortation, only

The Lord's Prayer.—For the critical points having to do with the history of the Lord's Prayer, see the previous discussion of this form under the Communion Service. This Prayer was added to the baptismal Office in 1552. Cooke tells us that the *Apostolical Constitutions* required that the baptized should repeat it on leaving the water, but that it was for the priest alone to say during the Middle Ages—in the baptismal service, of

course. The Anglican Book brought back the Lord's Prayer where all might join in saying it.

The usual *who* for *which art in heaven*, *those who* for *them that*, are discovered in later forms of this prayer, in this Office as in the others. The Protestant Episcopal Church early had *those who*, but our Rituals until a late date kept "*them that* trespass against us." The most noteworthy change in the prayer has been the late addition of the doxology—"for thine is the kingdom," etc., as has been done elsewhere in the Ritual. In 1864 the M. E. Church annexed this "liturgical addition," and in 1910 the M. E. Church, South. For its authenticity see the discussion in the previous service.

The Thanksgiving Prayer of the 1661 Book when analyzed shows: First, a thanksgiving for the regeneration and heavenly incorporation of the baptized child; second, a petition that, as he has gone thus far with Christ, he may continue unto the heavenly inheritance.

Mr. Wesley retained this prayer, but omitted an entire clause thanking God for the regeneration of the child. Peterson, the historian of the Discipline of the M. E. Church, South, fails to show this omission. The whole form, however, was omitted in 1792 and has no further part in this history. In its place extemporary prayer has been permitted at this point —since 1786 in fact. The Lord's Prayer has since 1792 concluded this Office in Methodist Rituals.

In 1864, however, the Methodist Episcopal Church inserted a new form of prayer just after the baptism. It is not properly a thanksgiving prayer as much as a prayer for divine oversight of the child, and for divine grace to aid the sponsors. Analyzed, this form shows:

I. A petition for—(a) an understanding mind and a sanctified heart;
(b) providential leadership;
(c) further ordering of the child's life;

II. Prayer for the sponsors—(a) that the Holy Spirit may be theirs;
(b) that they may command their household to "keep the way of the Lord";
(c) that they all may be in the "Church of the first-born" in heaven.

The M. E. Church, South, has no such form of prayer as the above, and in fact there is nothing between the baptism and the Lord's Prayer in its Office. Extemporary prayer is of course allowed in both Methodist Episcopal Rituals, and both close with the Lord's Prayer.

The Concluding Rubrics as these are in the Anglican Church are simple enough, and two of them have to do with doctrinal questions arising from points in the service. All of them were omitted by Mr. Wesley, whose Office for Baptism concluded with the Thanksgiving Prayer. We may, however, notice that the first of these rubrics was a final charge to sponsors

regarding the Confirmation of the child after his prescribed course of study be completed. This rubric is retained by the Protestant Episcopal Church, but the last two are not found in her Office. One of these had to do with the question of infant salvation and takes the impregnable position that if an infant be baptized and later dies before he has committed actual sin, he is "undoubtedly saved." *Quod non erat demonstrandum* but true most certainly! The last rubric had to do with the Signation as we have stated, and refers the reader to the thirtieth Canon of the Church.

Additional Liturgical Notes

This service is one of deep and real solemnity, and should be so treated. If within the church building, it is most convenient for the minister to stand facing the people with the font on his right hand. If there be no font, a basin holding clear water should rest upon a stand, or be held by someone at his right—preferably some officer of the church if no other minister be present. The Protestant Episcopal Book calls for the people to stand until the Lord's Prayer is reached, when of course they kneel. In Methodist practice the first prayer is usually read by the minister while all stand, though Bishop Cooke urges that the people kneel for this prayer. The Minister, he says, should remain standing throughout the entire service, except during the Lord's Prayer at the close. The congregation, at any rate, should stand during the Gospel reading—"the standing church is a witnessing church," Cooke saying *in loc.* The parents, holding the child in arms, stand facing the minister with the congregation of course behind them. The address to the parents should be delivered in a more personal way than the general addresses and prayers, and their response should be in keeping with the solemnity of the occasion. Bishop Cooke implies that the congregation is seated while the address to the parents is being made, for in the Methodist Episcopal service when this was inserted—or reinserted—in 1864, it was placed *before* the Gospel and not after it, as is the case in all other Offices mentioned in this book. The Gospel of course calls all to their feet, and in the case of the Southern Office this is before the address to the parents, and the congregation usually remains standing through that form.

In the actual baptism, it is the practice of the Methodist ministry, as Dr. Summers hints, to take the child on the *left* arm as the more convenient, and then dipping up or wetting the right hand with the water, to place that hand upon the head of the child while uttering the baptismal formula. A short prayer or blessing may be invoked upon the child before —or even after—returning it to the parents. Then in the Methodist Episcopal service comes the formal prayer, and then the Lord's Prayer. There is nothing between the Rite and the Lord's Prayer in the Ritual of the M. E. Church, South—except a rubric allowing extemporary prayer—

and usually the minister and congregation, all kneeling, at once conclude with that form.

The rules for private baptism, or baptism in the home, are much the same as outlined above. It is best to have the parents with the child face the minister with the company behind them, rather than have them surrounded by persons scattered about. A basin with water is of course provided and may rest upon a table or other stand.

ADULT BAPTISM

ADULT BAPTISM

As the nature and scope of the Sacrament of Baptism, together with its status in the Methodist Episcopal Churches, have been discussed under the former service, reference must be made to our analysis of that service for many details of this. There was no proper Office of Adult Baptism so far as Church records show for sixteen centuries. One Office did for every baptism. The converts made as the Cross was extending its sway were however usually adults, and the Office was known as AD FACIENDUM CATECHUMENUM. But when Christendom as a vast blanket had covered Europe, converts were no longer made of adult Pagan or heath-dweller (heathen) and then there was of course everywhere no baptism but infant baptism. This, under pressure of priestly threat and the fear of ununchristened death, was administered invariably to every child born, and so *child* or *infans* occurs where mention is made of the person being baptized. If an adult—a Moor, for instance—were to be baptized it would doubtless be done by this same service "for the making of catechumens." Sponsors of course stood with the new convert—*for* him, that is, as his sureties. There was no need of any other office than the one.

But in 1661 a new situation had arisen. It was then found that there were many who through the disturbances of the time had grown to maturity unbaptized; and that new converts, especially in the Colonies, were were in most cases adults. The Infant Office not being quite acceptable—the still powerful Puritan party objecting strongly to sponsors as called for in that Office, and urging that mature converts could take vows for themselves and ought—a new Office was ordered by the Savoy Conference, and inserted in the 1661–1662 Book. This Office is universally ascribed to the pen of Dr. Griffith, Bishop of St. Asaph. It is in reality an arrangement of the other baptismal service with of course certain differences to which we later call attention.

When Mr. Wesley reviewed this Office for the Sunday Service he made very few changes or substitutions in it. *Minister* for *priest* is an invariable substitution. Certain sections were omitted for brevity it appears. All Methodist changes will be noted in the analysis.

Sources	*1661* (1661 Prayer Book)	*Wesley* (Wesley's Sunday Service)
	THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS, AND ABLE TO ANSWER FOR THEMSELVES.	THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS.
	FIRST RUBRICS	
	When any such persons, as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons: that so due care may be taken for their examination, whether they be sufficie ntly instructed in the principles of the christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting, for the receiving of this holy Sacrament.	
(Page 168)	And if they shall be found fitt, then the Godfathers and Godmothers, (the people being assembled vpon the Sunday, or Holyday appointed) shall be ready to present them at the Font, immediately after the second Lesson, either at Morning, or Evening prayer, as the Curate in his discretion shall think fitt.	
	And, standing there, the Priest shall ask whether any of the persons here presented be baptized or No? if they shall answer, No: Then shall the Priest say thus:	The *Ministe* shall say
	THE ADDRESS	
	Dearly beloved, Forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin committing many actuall transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water	Dearly beloved, forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh, and they that are in the flesh, cannot please God, but live in sin, committing many actual transgressions); and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water
(Page 168)	and of the holy Ghost:	and of the Holy Ghost:
	I beseech you to call vpon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have; that they may be baptized with water, and the holy Ghost, and received into Christs holy Church, and be made lively members of the same.	I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these Persons that which by nature they cannot have; that they may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same.

1844 (M. E. Ritual 1844)	*M. E. C. S.* (Ritual 1922 M. E. C. S.)	*M. E.* (Ritual 1924 M. E. Church)
THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS.	THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS.	1884 *ORDER FOR* THE 18— *AD*MINISTRATION OF —84 BAPTISM TO SUCH AS ARE OF RIPER YEARS.

FIRST RUBRICS

The minister

1792— shall *use the following, or some other exhortation, suitable to this holy office.*

The minister

1870— *coming to the font, which is to be filled with pure water,* shall 18— use the following, or some other *suitable* exhortation: —54

The Minister

1916— *addressing the Congregation,* shall say: —1850

THE ADDRESS

Dearly beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions:) and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost:

I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have; that they may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same.

Dearly beloved, forasmuch as 1910 all men *do inherit a nature so fallen that no man, of his own strength, can so live as to please God,* and that our Saviour Christ saith, Except 1854 19— 1854 *a man be* born *again he cannot* 19—1854 —10 *see the kingdom of God:* —10

I beseech you to call upon God the Father, through our Lord Jesus Christ, that 18— of his bounteous *mercy* he will —86 1886— grant to these persons, *now to be baptized with water,* that which by nature they cannot have: that they may be baptized with 1886 the Holy Ghost, 1886 received into Christ's holy Church, and be made lively members of the same.

DEARLY BELOVED, forasmuch as 1916 all men *have sinned and come short of the glory of God,* and 1864 our Saviour Christ saith 1916 except 1916 *a man be* born anew *he cannot see the kingdom of God, and also gave commandment saying: Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:* I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have; 1864 that they, *being* baptized with water, *may also be baptized with* 19— 1864 the Holy *Spirit,* and *being* —16 received into Christ's holy Church, 1864 *may continue* lively members of the same.

Sources	*1661*	*Wesley*
	THE FIRST PRAYER	
	Then shall the Priest say.	Then shall the *Minister* say.
	Let vs pray	Let us pray
	And here all the Congregation shall kneel.	(And here all the Congregation shall kneel.)
(Page 170)	Almighty and everlasting God; who of thy great mercy didst save Noah and his family in the Arke from perishing by water, and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy welbeloved son Iesus Christ in the river Iordan didst sanctifie the element of Water to the mysticall washing away of sin: We beseech thee for thine infinite mercies, that thou wilt mercifully look vpon these thy servants. Wash them and sanctifie them with the holy Ghost; that they being delivered from thy wrath, may be received into the Ark of Christs Church; and being stedfast in faith, ioyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, there to raign with thee world without end, through Jesus Christ our Lord. Amen.	Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy welbeloved son Jesus Christ in the river Jordan didst sanctify the element of water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon these thy Servants; wash them and sanctify them with the Holy Ghost; that they being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. Amen.
	THE SECOND PRAYER	
(Page 170)	Almighty and immortall God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that beleeve, and the resurrection of the dead: We call vpon thee for these persons that they, coming to thy holy baptism may receive remission of their sins by spirituall regeneration.	Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead: we call upon thee for these Persons that they, coming to thy holy Baptism may receive remission of their sins by spiritual regeneration.
	Receive them, O Lord: and as thou hast promised by thy welbeloved Son, sayeing, Ask, and ye shall receive; Seek, and ye shall find; Knock, and it shall be opened vnto you; so give vnto vs that ask; let vs that seek finde; open the gate vnto vs that knock; that these persons may inioy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom, which thou hast promised by Christ our Lord. Amen.	Receive them, O Lord, as thou hast promised by thy welbeloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that these Persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom, which thou hast promised by Christ our Lord. Amen.
	(PRAYER FOR THE SPIRIT)	
(Page 176)		

1844	*M. E. C. S.*	*M. E.*
	THE FIRST PRAYER	
Then shall the Minister say,	Then shall the minister say: Re-in. 1910 *Let us pray.*	Then shall the Minister say: Re-in. 1864 *Let us pray.*
Omitted 1792		
(to. . . . . om. 1786. . . . . sin)		
	THE SECOND PRAYER	
Almighty and immortal God,	Almighty and immortal God,	19— Almighty and *Everliving* —16 God,
the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; we call upon thee for these persons; that they, coming to thy holy baptism, may receive remission of their sins, by spiritual regeneration.	the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: we call upon thee for these persons 18— *now to be baptized.* —54	the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: we call upon thee for these persons, that they, coming to thy Holy Baptism, may 18— *also be filled with the Holy Spirit.* —64
Receive them, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask: let us that seek, find: open the gate unto us that knock; that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised	Receive them, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask: let us that seek find: open the gate unto us that knock; that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised	Receive them, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised,
by Christ our Lord.—Amen.	by Christ our Lord. Amen.	1916 by *Jesus* Christ our Lord. Amen.
	PRAYER FOR THE SPIRIT	
(Transposed here 1792) After which he shall say, Almighty and everlasting God, heavenly Father we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to these persons, that they may be born again, and be made heirs of everlasting salvation through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.	Omitted 1870	Omitted 1864

Sources *1661* *Wesley*

THE GOSPEL

Then shall the people stand vp, and the Priest shall say.

Hear the words of the Gospel, written by Saint Iohn in the third chapter, beginning at the first verse.

There was a man of the Pharisees, named Nicodemus, a ruler of the Iews. The same came to Iesus by night, and said vnto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou dost, except God be with him. Iesus answered, and said vnto him, Verily, verily, I say vnto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith vnto him, How can a man be born when he is old? Can he enter the second time into his mothers womb, and be born? Iesus answered, Verily, verily, I say vnto thee, Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit; marvel not that I said vnto thee, Ye must be born again; The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit.

Then shall the People stand up, and the *Minister* shall say,

Hear the words of the Gospel written by Saint John, in the third Chapter, beginning at the first Verse.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered, and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

1844

Then shall the people stand up, and the minister shall say,

Hear the words of the Gospel written by St. John, in the third chapter, beginning at the first verse.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

M. E. C. S.

THE GOSPEL

Then shall the people stand up, and the minister shall say:

Hear the words of the Gospel, 19— written by St. *Matthew*, in the —19 *twenty-eighth* chapter, beginning at 19— —10 the *sixteenth* verse. —10

1910—
Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

1910—
Instead of the above passage, John. iii. 1–8 may be read:

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter *the* second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

M. E.

Then 1916 *may* the Minister 1916 *read the following Lesson:*

1916—
And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then that received his words were baptized: and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. (*Acts 2. 38–42.*)

1916—
Or this

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came *unto him* by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no *one* can do these *signs* that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except *one* be born *anew*, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter *a* second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except *one* be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born *anew*. The wind bloweth where it *will*, and thou hearest the *voice* thereof, but *knowest not* whence it cometh, and whither it goeth: so is every one that is born of the Spirit. (John 3. 1–8.)

Sources | *1661* | *Wesley*

EXHORTATION ON GOSPEL

After which he shall say this Exhortation following.

After which he shall say,

Beloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this sacrament, where it may be had. Likewise, imediatly before his Ascension into heaven (as we read in the last Chapter of Saint Marks Gospel), he gave comand to his Disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized shall be saved; but he that believeth not, shall be damned. Which also sheweth vnto vs the great benefit we reap therby. For which cause Saint Peter the Apostle, when vpon his first preaching of the gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said vnto them, Repent, and be baptized every one of you for
(Page 174)
the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorteth he them, saying, Save your selves from this vntoward generation. For (as the same Apostle testifieth in another place), even Baptism doth also now save vs (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Iesus Christ. Doubt ye not therefore but earnestly believe that he will favorably receive these present persons, truly repenting, and coming vnto him by faith, that he will grant them remission of their sins, and bestow vpon them the holy Ghost; that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom.

Wherefore we being thus perswaded of the good Will of our heavenly Father towards these persons, declared by his son Iesus Christ; let vs faithfully, and devoutly give thanks to him, and say.

PRAYER FOR THE SPIRIT

Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in vs ever more. Give thy holy spirit to these persons, that they may be born again, and be made heirs of everlasting

Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us ever more. Give thy Holy Spirit to these Persons, that they may be born again, and be made heirs of everlasting

(Page 176)

1844 *M. E. C. S.* *M. E.*

(EXHORTATION ON GOSPEL)

(PRAYER FOR THE SPIRIT)

(Transposed 1792—
See page 217)

Sources	*1661*	*Wesley*
	Salvation, through our Lord Iesus Christ, who liveth and reigneth with thee and the holy spirit, now and for ever. Amen.	salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

ADDRESS TO THE CANDIDATES

	Then the Priest shall speak to the persons to be baptized, on this wise:	Then the *Minister* shall speak to the Persons to be baptized, on this wise:
	Welbeloved, who are come hither	Welbeloved, who are come hither,
	desiring to receive holy Baptism, ye have heard how the Congregation hath prayed, that our Lord Iesus Christ would vouchsafe to	desiring to receive holy Baptism, ye have heard how the Congregation hath prayed, that our Lord Jesus Christ would vouchsafe to
	receive you, to bless you, to release	receive you, *and* bless you, to release
	you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also that our	you of your sins, to give you the kingdom of heaven, and everlasting life. *And* our
(Page 176)	Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.	Lord Jesus Christ hath promised in his holy word, to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.
	Wherefore, after this promise made by Christ, ye must also faithfully, for your part, promise, in the presence of these your witnesses, and this whole Congregation, that ye will renounce the Devil, and all his works, and constantly believe Gods holy Word, and obediently keep his Commandments.	Wherefore, after this promise made by Christ, ye must also faithfully, for your part, promise in the presence of this whole Congregation, that *you* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his Commandments.

THE BAPTISMAL COVENANT

	Then shall the Priest demand of each of the persons to be baptized severally, these questions following.	Then shall the *Minister* demand of each of the Persons to be baptized, severally,
	Question.	Quest.
	Dost thou renounce the Devil, and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?	Dost thou renounce the devil, and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow *or* be led by them.
	Answer.	Answ.
	I renounce them all.	I renounce them all.
	Question.	Quest.
	Dost thou believe in God the Father Almighty, Maker of heaven, and earth? And in Iesus Christ his only begotten son, our Lord? and that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered vnder	Dost thou believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary? that he suffered under
(Page 178)	Pontius Pilate, was crucified, dead, and buried, that he went down into	Pontius Pilate, was crucified, dead and buried; that he went down into
	hell, and also did rise again the third day, that he ascended into heaven, and Sitteth at the right hand of God the Father Almighty,	hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty;
	and from thence shall come	and from thence shall come
	again at the end of the world to iudge the quick and the dead?	again, at the end of the world, to judge the quick and the dead?
	And dost thou believe in the holy Ghost, the holy Catholick Church,	And dost thou believe in the Holy Ghost, the Holy Catholic church;
	the Communion of Saints, the remission of sins, the resurrection of	the Communion of Saints; the Remission of sins; the Resurrection of
	the flesh, and everlasting life after death?	the *body;* and everlasting life after death?

ADDRESS TO THE CANDIDATES

Then the minister shall speak to the Persons to be baptized, on this wise:

Well beloved, who are come hither, desiring to receive holy baptism, ye have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised, in his holy word, to grant all those things that we have prayed for: which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, *you* must also faithfully, for your part, promise in the presence of this whole congregation, that you will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

Then the minister shall speak to the persons to be baptized on this wise:

Well beloved, who are come hither, desiring to receive holy baptism, ye have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised, in his holy word, to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, ye must also faithfully, for your part, promise, in the presence of this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

Then shall the minister speak to the Persons to be baptized on this wise:

Well Beloved, who *have* come hither desiring to receive Holy Baptism, *you* have heard how the Congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, *to* bless you, *and* to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his Holy Word to grant all those things that we have prayed for: which promise he for his part will most surely keep and perform.

Wherefore, after this promise made by Christ, you must also faithfully, for your part, promise in the presence of this whole Congregation, that you will renounce the devil and all his works, and constantly believe God's Holy Word, and obediently keep his commandments.

THE BAPTISMAL COVENANT

Then shall the minister demand of each of the persons to be baptized, severally,

Quest.
Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them.
Answ.
I renounce them all.
Quest.
Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ his only begotten Son our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead and buried:
1786
that he rose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again, at the end of the world, to judge the quick and the dead?
And dost thou believe in the Holy Ghost, the holy catholic Church, the communion of saints; the remission of sins; the resurrection of the body, and everlasting life after death?

Then shall the minister demand of each of the persons to be baptized, severally:

Question.
Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?
Ans.
I renounce them all.
Ques.
Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ his only 1906 Son our Lord? 1906 that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried?
1906 that 1906 the third day *he* rose *again from the dead?* that he ascended into heaven, and sitteth at the right hand of God the Father Almighty?
1914 19—
and *that* from thence *he* shall come —06
1906
to judge the quick and the dead?
And dost thou believe in the Holy Ghost; the holy catholic Church; 19—
the communion of saints; the *forgiveness* of sins; the resurrection of
—06 19—
the body; and *the life* everlasting?
—06

1916
THE BAPTISMAL COVENANT

Then shall the Minister demand of each of the Persons to be baptized 1864:

(1916)
Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow *n*or be led by them?
Answer.
I renounce them all.
(1916)
Dost thou believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ, his only begotten Son our Lord; and that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried;
that he rose 1916 the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty;
and from thence shall come again at the end of the world, to judge the quick and the dead?
And dost thou believe in the Holy Ghost; the holy catholic Church; 18—
the communion of saints; the *forgiveness* of sins; the resurrection of
—84
the body; and everlasting life after death?

Sources	*1661*	*Wesley*
	Answer. All this I stedfastly believe. Question. Wilt thou be baptized in this faith. Answer.	Answ. All this I stedfastly believe. Quest. Wilt thou be baptized in this faith? Answ.
(Page 178)	That is my desire. Question. Wilt thou then obediently keep Gods holy will, and Commandments, and walk in the same all the dayes of thy life? Answer. I will endeavour so to do, God being my helper.	*This* is my desire. Quest. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life? Answ. I will endeavour so to do, God being my helper.

THE MOZARABIC SENTENCES

	Then shall the Priest say.	Then shall the *Minister* say,
	O mercifull God, grant that the old Adam in these persons may be so buried, that the new man may be raised vp in them. Amen.	O merciful God, grant that the old Adam in these Persons may be so buried, that the new man may be raised up in them. Amen.
	Grant that all carnall affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.	Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.
(Page 180)	Grant that they may have power, and strength to have victory, and to triumph against the Devil, the world, and the flesh. Amen.	Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.
	Grant that they, being here dedicated to thee by our office and ministery, may also be endued with heavenly vertues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.	Grant that they being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.
	Almighty everliving God, whose most dearly beloved son Iesus Christ for the forgivenes of our sins did shed out of his most pretious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them, In the Name of the Father, the Son, and the holy Ghost. Regard, we beseech thee, the supplications of this Congregation; Sanctify this water to the mystical washing away of sin: and grant that the persons now to be baptized therein may receive the fullnes of thy grace, and ever remain in the number of thy faithfull and elect children, through Iesus Christ our Lord. Amen.	Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood: and gave commandment to his disciples that they should go teach all nations, and baptize them, in the name of the Father, *and of* the Son, and *of* the Holy Ghost. Regard, we beseech thee, the supplications of this Congregation; sanctify this water to the mystical washing away of sin; and grant that the Persons now to be baptized may receive the fulness of thy grace, and ever remain in the number of thy faithfull and elect children, through Jesus Christ our Lord. Amen.

1844	*M. E. C. S.*	*M. E.*
Ans. All this I steadfastly believe. Quest. Wilt thou be baptized in this faith? Ans. This is my desire. Quest. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life? Ans. I will endeavour so to do, God being my helper.	Ans. All this I steadfastly believe. Ques. Wilt thou be baptized in this faith? Ans. This is my desire. Ques. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life? Ans. I will endeavor so to do, God being my helper.	Answer. All this I steadfastly believe. (1916) Wilt thou be baptized in this faith? Answer. 1884 *Such* is my desire. (1916) Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life? Answer. I will endeavor so to do, God being my helper.
Footnote Added 1836. *By holy catholic Church is meant the church of God in general.*	Footnote removed 1854	Footnote altered 1864 *The one Universal Church of Christ*

THE MOZARABIC SENTENCES

Then shall the minister say,	Then shall the minister say:	Then shall the Minister say:
O merciful God, grant that the old Adam in these persons may be so buried, that the new man may be raised up in them. Amen.	O merciful God, grant that the old Adam in these persons may be so buried, that the new man may be raised up in them. Amen.	O Merciful God, 1864
Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.	Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.	grant that all 19—*sinful* affections may die in 18—*these persons*, 16—and that all —64 things belonging to the Spirit may live and grow in them. Amen.
Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.	Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.	1916
Grant that they being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.	Grant that they, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.	Grant that they, being here dedicated to thee 1916 *in holy baptism*, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.
Almighty ever-living God, whose most dearly-beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech thee, the supplications of this congregation; 1786 and grant that the Persons now to be baptized may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.	Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech thee, the supplications of thy congregation; and grant that the persons now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.	Almighty, Everliving God, 1916 re- 18— regard, we beseech thee, *our* supplications; —64 and grant that the persons now to be baptized may receive the fullness of thy grace, and ever remain in 19— the number of thy faithful and *beloved* children, through Jesus Christ —16 our Lord. Amen.

Sources	*1661*	*Wesley*
	THE RITE	
(Page 182)	Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font according to his discretion, shall ask the Godfathers and Godmothers the Name: and then shall dip him in the Water, or pour Water vpon him saying.	Then shall the *Minister* take each Person to be baptized by the Right Hand; and placing him conveniently by the Font, according to his Discretion, shall ask the Name: and then shall dip him in the Water, or pour Water upon him, saying.
	N. I baptize thee, Jn the Name of the Father, and of the Son, and of the holy Ghost. Amen.	N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.
	RECEPTION—SIGNATION	
	Then shall the Priest say.	
(Page 182)	We receive this person into the congregation of Christs flock, and do † sign him with the sign of the Cros, in token that hereafter he shall not be ashamed to confes the faith of Christ crucified and manfully to fight vnder his banner against sin, the World, and the Devil, and to continue Christs faithfull soldier and servant vntil his lives end. Amen. †Here the Priest shall make a cross vpon the persons forehead.	
	EXHORTATION TO THANKFUL PRAYER	
	Then shall the Priest say.	Then shall the *Minister* say,
(Page 184)	Seeing now, dearly beloved brethrn, that these persons are regenerate and grafted into the body of Christs Church: let vs give thanks vnto Almighty God for these benefits, and with one accord make our prayers vnto him, that they may lead the rest of their life according to this beginning.	Seeing now, dearly beloved brethren, that these Persons are grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that they may lead the rest of their life according to this beginning.
	THE LORD'S PRAYER	
	Then shall be said the Lords Prayer, all kneeling.	Then shall be said the Lord's prayer, all kneeling.
	Our Father which art in heaven; Hallowed be thy Name; Thy kingdom come. Thy will be don in earth, as it is in heaven; Give vs this day our daily bread; And forgive vs our trespasses, as we forgive them that trespass against vs. And lead vs not into temptation; But deliver vs from evil. Amen.	Our Father *who* art in heaven, hallowed be thy Name; Thy kingdom come; Thy will be done *on* earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.
	THANKSGIVING PRAYER	
(Page 176; compare also pages 220 and 217.)	We yeild thee humble thanks, O heavenly Father, that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee. Increase this knowledge and confirm this faith in vs evermore. Give thy holy spirit to these persons, that being now born again, and made heirs of everlasting salva-	We yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to these Persons; that being born again, and made heirs of everlasting salva-

1844

Then shall the minister take each person to
e baptized by the right hand: and placing
im conveniently by the font, according to
is discretion, shall ask
17— the name; and then
hall *sprinkle* or pour water
—92 1792
pon him, (*or if he shall desire it, shall*
mmerse him in water) saying,

N. I baptize thee in the name
f the Father, and of the Son, and
f the Holy Ghost. Amen.

M. E. C. S.

THE RITE

Then shall the minister take each person to be baptized by the right hand; and placing him conveniently by the font, according to his discretion, shall ask
the name; and then
shall sprinkle or pour water
upon him (or, if he shall desire it, shall immerse him in water), saying:

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

M. E.

Then the Minister
19—
ask*ing*
—16 19—
the name *of each Person,*
shall 19— —16
baptize
him, —16
saying:

N., I baptize thee in the name of the Father, and of the Son, and of the Holy *Spirit.* Amen.

(RECEPTION—SIGNATION)

(EXHORTATION TO THANKFUL PRAYER)

Omitted 1792

THE LORD'S PRAYER

Then shall be said the Lord's prayer,
all kneeling,
Our Father who art in heaven,
allowed be thy name; thy king-
dom come; thy will be done on
arth, as it is in heaven: give
s this day our daily bread; and
orgive us our trespasses, as we
orgive them that trespass against
s: and lead us not into tempta-
ion; but deliver us from evil.

Amen.

1792
(*Then let the Minister conclude with ex-*
mporary prayer.)

(End of 1844 Office)

Omitted 1870

1866
The minister *may, at his discretion, lay hands on the subject, accompanying the act with a suitable invocation.*

(End of M. E. C. S. Office)

19—
Then shall be said *by the Minister and people,* —16 all kneeling:
Our Father ,who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive *those who* trespass against us. And lead us not into temptation, but deliver us from evil:
1864
for thine is the kingdom, and the power, and the glory, forever. Amen.

18—
Then *may* the Minister conclude with ex-
—64
temporary Prayer.

(End of M. E. Office.)

(THANKSGIVING PRAYER)

Omitted 1792

Sources	*1661*	*Wesley*
	tion, through our Lord Iesus Christ, they may continue thy servants, and attain thy promises through the same Lord Iesus Christ thy Son, who liveth and reigneth with thee in the vnity of the same holy Spirit, everlastingly. Amen.	tion, through our Lord Jesus Christ, they may continue thy servants, and attain thy promises through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly Amen.

(End of Wesley's Office)

EXHORTATION TO GODPARENTS

Then all standing vp, the Priest shall vse this Exhortation following, speaking to the Godfathers and Godmothers first.

(Page 186) Forasmuch as these persons have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him: Ye must remember that it is your part and duety to put them in mind, what a solemn vow, promise and profession they have now made before this Congregation, and especially before you their chosen witnesses. And ye are also to call vpon them to vse all diligence to be rightly instructed in Gods holy Word, that so they may grow in grace and in the knowledge of our Lord Iesus Christ, and live godly, righteously and soberly in this present world.

EXHORTATION TO THE NEWLY BAPTIZED

(And then, speaking to the new baptized persons, he shall proceed, and say.)

(Page 186) And as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the children of God, and of the light by faith in Jesus Christ, to walk answerably to your christian calling, and as becometh the children of light; remembring alwaye that Baptism representeth vnto vs our profession; which is to follow the example of our Saviour Christ, and to be made like vnto him: That as he died and rose again for vs; soe should we who are baptized, die from sin, and rise again unto righteousnes , continually mortifieing all our evil and corrupt Affections, and daily proceeding in all vertue, and godliness of living.

CONCLUDING RUBRICS

It is expedient that every person thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be: that so he may be admitted to the holy Comunion.

If any persons not baptized in their Infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves: It may suffice to vse the office for publick Baptism of Infants, or (in case of extreme danger,) the office for private Baptism, only changing the word (Infant) for (childe, or Person) as occasion requireth.

(End of Adult Office, 1661.)

1844	M. E. C. S.	M. E.

(EXHORTATION TO GODPARENTS)

(EXHORTATION TO THE NEWLY BAPTIZED)

(CONCLUDING RUBRICS)

TABLE

SHOWING THE ORDER OF EVENTS AND CEREMONIES IN THE BAPTISMAL OFFICE FOR ADULTS

AS FOUND IN SUCCESSIVE PRAYER BOOKS AND RITUALS

1661 Prayer Book	Wesley's Sunday Service	1844 M. E. Ritual	1922 M. E. C. S. Ritual	1924 M. E. Ritual
Title	Title	Title	Title	Title
First Rubrics	First Rubrics	First Rubrics	First Rubrics	First Rubrics
Address	Address	Address	Address	Address
First Prayer	First Prayer			
Second Prayer	Second Prayer	Second Prayer	Second Prayer	Second Prayer
		Prayer for the Spirit		
The Gospel John iii.	The Gospel John iii.	The Gospel John iii.	The Gospel (Matt. xxviii.) John iii.	The Gospel (Acts ii, 38) John iii.
Exhortation on Gospel				
Prayer for the Spirit	Prayer for the Spirit			
Address to Candidates	Address to Candidates	Address to Candidates	Address to Candidates	Address to Candidates
Baptismal Covenant	Baptismal Covenant	Baptismal Covenant	Baptismal Covenant	Baptismal Covenant
Mozarabic Sentences	Mozarabic Sentences	Mozarabic Sentences	Mozarabic Sentences	Mozarabic Sentences
The Rite	The Rite	The Rite	The Rite	The Rite
Reception-Signation				
Exhortation for Thankful Prayer	Exhortation for Thankful Prayer			
Lord's Prayer	Lord's Prayer	Lord's Prayer		Lord's Prayer
Thanksgiving Prayer	Thanksgiving Prayer			
Exhortation to Godparents				
Exhortation to Newly Baptized				
Concluding Rubrics				

ANALYSIS AND LITURGICAL NOTES ON ADULT BAPTISM

The Title.—The *and able to answer for themselves* in the original title shows what a part the idea of sponsors had hitherto played in the baptismal service. It was the fact that these adults answered for themselves that made this service especially noteworthy. The Bishops retained sponsors in this Office, but the duty of the convert to respond in his own right was the innovation. The above clause in the title was omitted by Wesley, and the resulting title so stands in all Methodist issues of this service, except that in the more formal drawing up of titles in 1884 in the Methodist Episcopal Ritual *Order for the Ad* was prefixed to the old title.

For Preparatory Rubrics respecting time, place, etc., for Baptism, see notes on previous service. Note that in the English Book sponsors are present and play a leading part, in presenting the person at the font, etc. The examination of the person to be baptized is a good practical proceeding. While Mr. Wesley deleted all this matter, yet the Methodist ministry too has ever felt it a duty to examine beforehand every person of age who wishes to be baptized. The formal questions which he answers for himself before the face of the congregation ought to be put and explained quietly beforehand by the minister, that the nature of the step taken may be understood.

As in the Infant Office, Mr. Wesley here removed all mention of sponsors, and every question and injunction to the same. Our Forms now stand, in this respect, exactly as he gave them.

The First Rubric.—The changes in this rubric in Methodist history have been numerous. All are shown in our scheme with the exception of the fact that from 1848 until 1916 there was no first rubric in the Methodist Episcopal Book. The address began the service. It is to be noted that a variant form was allowed or suggested by the 1792 substitution, *use the following or some other*, etc. This was in keeping with that period when freedom was the keynote in everything, Church and State.

As in the Infant Form, the font was called for by the Southern Ritual in 1870. Mr. Wesley omitted any suggestion of place, though *Font* occurs in his rubric outlining the actual Rite. (See page 226.) This mention of the font by Wesley would seem to imply a public Baptism.

The Address in the Adult service was originally (and now is, as revised) very like the same form in the Infant Office—from which of course Dr. Griffith took it in 1661. *Person* takes the place of *Child*. *Thing* in "that *thing* which by nature he" was never in the Adult service. For all changes, etc., see the columns.

Revision of this address would naturally follow like revision in the other address—that is, in the Infant service. So we find that there was the same

straightening of the Scriptural quotation from John (iii. 5) in both Rituals as in the former service (1854 M. E. C. S.; 1864 M. E.). In 1864 the Methodist Episcopal revisers changed the last part also in order to get rid of any idea as to the efficacy of water baptism. The Southern Church followed in 1886 with the same "purgation."

In 1910 and 1916, respectively, the same sweeping changes were made in this address as in the parent form in the other service. "Conceived and born in sin" was deleted, of course, the Southern Ritual changing the meaning in a hairsplitting way, the Methodist Episcopal Book relying on the patent fact that all men have sinned in their own right and not by inheritance.

The First Prayer was in Wesley, but did not remain after 1792. The same change as to *mystical washing away of sin* was made here also in 1786, as before noted. We have already noted that while this prayer was retained for the Infant service, and the second prayer in that service dropped after 1792, in the Adult Office this First Prayer was omitted then and the *Second Prayer* retained. This is the magnificent *Deus Immortale.* It was originally taken from the Manual of Sarum. We give it in its Latin form in our Sources, and in both original and translation it breathes the essence of the highest devotion, as it asks for the inward and spiritual grace of Baptism. Daniel holds that it is addressed to the Son—on account of the conclusion, "qui vivas et regnas cum Deo Patre in unitate Spiritus Sancti," and also because He said, "I am the resurrection and the life." "The invocation in this prayer recognizes, in an affluence of language, those attributes of God which express His power and mercy, as it requires their exercise to raise us from the death of sin unto the life of righteousness." (Dr. Summers.) *The everlasting benediction of thy heavenly washing* which is, as Bishop Cooke says, "the spiritual cleansing of the Holy Spirit, figured in the washing of Baptism," is a peculiarly beautiful description of the Rite.

In Methodist history the petition for the "remission of sins by spiritual regeneration" was struck out in the respective revisions of the two Churches (1854 M. E. C. S.; 1864 M. E.). There has been no further change in this prayer in the Southern Book, but in the 1916 revision of the Methodist Episcopal Ritual, *immortal* was changed to *everliving*, for which change we confess we see no special reason. It is also to be noted that in 1864 the Methodist Episcopal revisers inserted in the *by Christ our Lord* phrase (the *per Christum* of the original) the word *Jesus.* This was probably through attraction to a like ending in several other places in the Ritual, and cannot be objected to, except that of course the original was simply *per Christum.*

The Prayer for the Spirit (page 176).—This form is found in the Infant Office—the original in Hermann's *Consultatio.* For seventy-two years in the Methodist Episcopal, and seventy-eight in the M. E.

Church, South, in this Adult Office it followed the *Deus Immortale*. It was transposed to this place in 1792 from the original location before the Address to the Candidates. (See Table of Events, page 230.)

In 1864 the M. E. Church and in 1870 the M. E. Church, South, dropped this prayer from the Adult service. For its analysis, see Infant Office.

The Gospel.—St. John iii. 1–8 until quite recently stood as the only Gospel to be read in this Office. It is the familiar conversation of the Lord with Nicodemus, and is too well known to be analyzed. This Gospel passage, as well as the quotation from it in the address, has been spoken against as being open to misinterpretation. A memorial to a recent General Conference of the M. E. Church coming from a Conference in one of the Latin American countries asked that the expression, "born of water and of the spirit," be stricken from the office of baptism, as it had no reference to Christian baptism, "that not having been then established." But Dr. Summers, interpreting this passage in the Southern Ritual, said: "To be born of water is to be baptized with water. (Matt. iii. 11; Acts i. 5, x. 47, xi. 15, 16; Titus iii. 5, 6) . . . To escape the absurd and dangerous error of 'baptismal regeneration,' so called, some have forced another interpretation upon this passage by *hendiadys*—as if it meant 'born of water, even of the Spirit'—the water being the Spirit. But this is harsh and the structure (literally 'of water and Spirit') will not allow of it. There is not only no necessity on dogmatic grounds, but no possibility on grammatical and other considerations, of repudiating the common view, which has been held by nearly all interpreters, ancient and modern."

However, in 1910 (M. E. C. S.) and 1916 (M. E.) the respective Methodist Episcopal Churches inserted in the Adult Office here a new passage for the Gospel. The former Gospel was indeed retained, but in both Rituals was made to follow the new insertion.

The passage in the M. E. Ritual is not termed the *Gospel*, but a *Lesson*. It is the "altar call" at the end of Peter's sermon, as found in Acts ii. 38–42. It narrates the connection of repentance with Baptism, and names the fruit of that glorious day as three thousand baptized. The language of the American Standard Revised Version is of course followed.

The Gospel, inserted in 1910, in the M. E. Church, South's Ritual is the "Great Commission" as given in Saint Matthew xxviii. 16. It sets forth as preëminent the command of the Lord to go and "to baptize." (For the Saint John passage, and the other Scripture occurring here, see the commentaries for complete treatment.)

The Exhortation on the Gospel.—This was omitted by Mr. Wesley, probably in the interest of brevity. The chance, however, for an exhortation was given by the first rubric in this Office inserted in 1792—"the following or some other suitable exhortation." This remained in

the M. E. Office until the last revision and is still in the Southern Book. However, with the freedom which the Methodist ministry has ever felt, it is not to be supposed that in this or any public worship any judicious or timely exhortation is prohibited.

Refer to the text for the matter of the Exhortation as it was in the Prayer Book.

The Prayer for the Spirit has already been examined, as it occurred before the Gospel in the 1844 Discipline. It was put there in 1792, after having been left out altogether from the 1786 Book. Note that there are really two forms of this prayer that appeared in the original Sunday Service. The first came at this point in the service of the English Book; the second after the baptism (page 226, Thanksgiving Prayer). This form was finally omitted from the Baptismal office in both Rituals, though it is still retained by the M. E. Church, South, in its Form for the Reception of Members.

Address to the Candidates.—As the heart of the Adult service is the fact that the persons to be baptized shall themselves make a public profession of repentance, faith, and obedience, and that of their own free will and accord, we find that this solemn address is but an introduction to the more solemn Covenant into which they are called to enter.

Briefly analyzed, this address:

1. Makes mention of the prayer the congregation hath made;
2. Gives assurance that Christ will keep and perform His promise;
3. Makes mention of the candidate's part in this promise.

The "ye have heard also" referred probably to the Exhortation on the Gospel. Since this Exhortation was *not* in the Sunday Service and they had therefore *not* "heard also," this clause was omitted by Wesley. There have been no changes worthy of mention in this address since that date—1784.

"The Baptismal Covenant is of two parts," says Cooke, "as all covenants are, the divine and the human. On the divine side, it is a promise of all the saving benefits of the Atonement here and eternally; on the human side, it is a surrender, complete and forever, to the will and service of Almighty God."[1] If we analyze the human part of the covenant, we find a triple vow—of renunciation, faith, obedience.

The vow of renunciation is of great antiquity. Saint Cyril gives us a picture of the persons to be baptized as they stood in the outer hall of the baptistry, stretching forth the arms and saying: "I renounce thee, Satan, and all thy workes, and all thy pomp, and all thy service."[2] Tertullian refers to the vow of renunciation of Satan.[3] "As baptism indicates our

[1] History of the Ritual p. 213. [2] Daniel p. 336—cp. Dean Stanley, "Christian Institutions," p. 4, 5.

[3] "De Corona Militis," so Cooke.

translation from the power of darkness to the kingdom of God's dear Son—from the power of Satan unto God—there must be an abjuration of the usurped government under which we have been held"—so Summers introduces the vow of renunciation.

The devil and all his works are first renounced; then "the world with all its pomps and vanities" forsworn. "In this old word *pomp*," says Bishop Cooke, "which comes from *pompa*, we see the idolatrous rites, the altars, the statues, and temples of the heathen gods . . . the gladiatorial combats and religious processions, which the word strictly means, of the Greeks and Romans." "But the language may very well comprehend 'all such diversions as cannot be used in the name of the Lord Jesus,'" comments Summers. The form in the "Apostolical Constitutions" was: "I renounce Satan and his works and his pomps." Tertullian in his "*De Corona Militis*" has it: "I renounce the Devil, his pomps and his angels"—the "vain pomp and glory of the world" is the ancient form in this connection. (See previous Office for language.)

The third renunciation, following the Devil and his works, the world and its pomp, is of the flesh and its desires. The "*carnal* desires of the flesh," as it is expressed here, seems to be tautological, as Summers notes, and as the Protestant Episcopal Book corrects by substituting "*sinful* desires of the flesh." However, Summers refers us to the word *covetous* used before—*covetous desires* referring to avarice, *carnal desires* referring to sensuality. This whole renunciation is covered by the single vow: *I renounce them all.*

The next vow is that of faith or confession. It, too, is very ancient. Mark xvi. 16: "He that believeth and is baptized shall be saved;" Acts viii. 36: "What doth hinder me to be baptized? And Philip said, If thou believest with thine heart, thou mayest." Belief must be affirmed always ere baptism be administered. And so we are led to the great question of the Creed, or objective statement of belief, which the early Church soon learned to demand of its candidates. We have not space to go into the Creed or its full meaning in this work, but must confine ourselves to the textual questions and variant statements of it as found in Methodist Rituals. (For fuller treatment, see Pearson on the Creed and Du Bose's "Symbol of Methodism.")

The minister calls upon the candidate to express belief in the great objective and distinctive happenings or states of being to which the Christian Church pins its faith. Such changes as have been made in the text transmitted have usually been in the interest of closer translation or better attested text. The Southern Church has left out, since 1906, *begotten* in "His only . . . Son our Lord."

The clause *he descended into hell* was passed by Mr. Wesley, but the 1786 Book fails to show this expression. At the same time the Protestant

Episcopal Church just being born in America omitted this in its "Proposed Book" and retained it in the finally adopted Prayer Book (1789) only after quite a struggle. The expression is not well attested, and, as Summers says, may mean no more than that he went into the grave—"the word rendered *hell* having that meaning in Scripture."

"At the end of the world," it seems agreed, is an expression not in the Creed, but Summers suggests it is placed here to "settle the time of His second Advent—not before, but after the millennium," and he cites Hebrews ix. 27, 28, and 2 Peter iii. 10 in this connection.

The expression "Holy Catholic Church" has caused much controversy in Methodist history. In 1836 a footnote was added to the Creed as printed in this Office: "By holy catholic Church is meant the Church of God in general." In the Methodist Episcopal Church this note became shortened to "the one universal Church of Christ" and has so remained until the present. The Southern Church in 1854 substituted in the Creed itself the expression, "I believe *in the Church of God*," which stood until 1906, when the whole matter of the Creed as far as text was straightened—perhaps for the new Order of Worship. Dr. Summers (against Peterson) gives 1866 as the date of the insertion of *Church of God* in the Southern Ritual, "because ill-informed persons thought that catholic meant Roman Catholic." This eminent Southern theologian then expressed a wish that the people should soon be so well instructed as to allow restoration of the ancient form, *Holy Catholic Church.* This was done by the M. E. Church, South, in 1906 when a great many changes were made in the Creed. Nevertheless successive Disciplines in both Churches have seen fit to explain the ancient expression and each General Conference usually sees some attempt made to have the term *catholic* abolished from the Creed. The prevailing thought among the leaders of Methodism has been, however, to retain this ancient formula and not give way because of the narrow signification which the word *catholic* has come to have in ecclesiastical matters. (See Curtis' "Christian Faith" for a strong note on this.)

"*Remission,*" says Dr. Summers, "is a more exact rendering of *aphesis*, the Greek word, than *forgiveness*, the word used in the regular form of the Creed—but the words are used interchangeably in our version of the New Testament." *Forgiveness*, however, has been substituted here by both Methodist Episcopal Churches.

The resurrection of the body was substituted by Mr. Wesley for *the resurrection of the flesh*, which last was the English Book's equivalent of the Greek and Latin copies of the Creed. Dr. Summers holds that this was to make clear that a bodily resurrection was looked for and not simply a spiritual one. Bishop Cooke refers us in this connection to John v. 29, xi. 24. Since *body* is our present term for the human person in the flesh,

it is a better expression to use here perhaps than the medieval *resurrectio carni*.

Life everlasting has taken the place of *everlasting life after death* in the Southern Book since 1906. This as well as many of the changes that have been noted here was perhaps influenced by the form of the Creed used each Sunday morning in the Order of Worship. This form of the Creed tallies exactly (except for an *at* in place of *on*—"on the right hand of God") with the form of the Creed used in the Catechism of the Church of England and the Protestant Episcopal Church in America. All the varied changes we have noted, save the *descended into Hell* clause, were conformities to the ancient English version of the Creed in this Catechism.

The Mozarabic Sentences.—For the origin of these short prayers, see the previous Office. It is remembered that in the Infant Office these prayers were early transposed so as to precede the Gospel. In this Adult Office, however, they have been retained in the sequence in which they were originally found in both services. Mr. Wesley kept them intact (except for a very significant change in removing the *therein* from the last prayer—"now to be baptized *therein*"). The *here*—"being *here* dedicated to thee"—in the fourth prayer was passed by him, and is still in the Ritual of the M. E. Church, South. The Methodist Episcopal revisers have however changed these petitions considerably.

The 1864 revision of the M. E. Ritual retained the address, *O merciful God* of the first prayer, but struck out the remainder of this entire prayer, combining the address, *O merciful God* with the petition of the next prayer as to *carnal affections*. The word *carnal* was changed in 1916 to *sinful*, following a like substitution in the Protestant Episcopal Book in this place.

The next prayer for power and strength was removed entirely in 1916.

The fourth prayer was changed in 1916, the petition for those, 'dedicated to thee by our office and ministry" being objected to as smacking of sacerdotalism, and so changed.

The first part of the fifth prayer was omitted in 1916. The word *elect* was changed to *beloved* in the phrase, "in the number of thy faithful and *elect* children." It will be remembered that the Protestant Episcopal Book in this place leaves out the word *elect* entirely.

There have been no changes whatever in these prayers in the Southern Ritual.

The Rite here is almost an exact replica of the form used in the Infant Office. (See that Office.) In place of receiving the child in his arms as in the former Office the minister is to take each person *by the hand*. The "font," it has already been noted, was called for in the rubric Mr. Wesley sent over in this Adult service, which rubric still remains in the Southern Office. The controversy over the mode of baptism resulted in the same change in the rubric here as in the former Office. This change occurring

in the 1786–92 revisions was the last alteration of this rubric until the 1916 revision of the Methodist Episcopal Church. (For discussion of such change, refer to previous Office.)

There has never been a change in this rubric in the Southern Ritual.

The Reception—Signation was certainly omitted by Wesley here, whatever be the case in the Infant Office. It is not in any of the Sunday Service Books extant.

The Exhortation to Thanksgiving Prayer was retained by Wesley, but an expression in it, *seeing that these persons are regenerate and grafted*, was changed by Wesley to *seeing that these persons are grafted into*, etc. This and like places should be sufficient to show that Wesley did not teach Baptismal Regeneration.

The Lord's Prayer.—An introductory rubric calls for kneeling during the Lord's Prayer, and Cooke agrees that this is appropriate. The Protestant Episcopal Book orders the people to stand during the entire service *until* the Lord's Prayer, when they are to kneel.

Who for "*which* art in heaven," *those who* for *them that*, we notice as substitutions in this text of the Lord's Prayer as well as in the other places where it occurs in the Ritual. We have endeavored to date such alterations and substitutions, but when it is *them that* in one issue of the Ritual and *those who* in the next, to be followed later by *them that* again, such changes are hard to date in our scheme.

The doxology was subjoined to this prayer in the Methodist Episcopal Book in 1864.

The text of the Lord's Prayer here was struck from the Southern Book in 1870. It is quite usual, however, for ministers of the M. E. Church, South, to close with the Lord's Prayer, repeating it from memory since no text is here provided.

The Last Methodist Rubric allows latitude for extemporary prayer. In the Southern Book the laying on of hands with a suitable invocation has been allowed since 1866, at the discretion of the minister. Freedom to close this solemn service by fitting act and prayer is thus given.

The Thanksgiving Prayer is almost identical with the Prayer for the Spirit that was noticed before the baptism in the 1661 service. Here the same body of the prayer follows, but thanks are now given and the petition for the Holy Spirit asks that "*these* persons, being *now* born again, . . . may continue," etc. Mr. Wesley retained this form, but deleted the word *now* in the above sentence—another blow at Baptismal Regeneration. The year 1792, however, saw this form no more. Its sister form, which we have denominated the Prayer for the Spirit, was omitted in 1786, but was put back in this Office in 1792 when this second form of it was deleted. In the Protestant Episcopal Book this prayer has been changed considerably.

Address to the Newly Baptized.—This is very like the same form in the previous service. It was omitted by Wesley.

Final Rubrics.—The first relates to Confirmation; the second to the Baptism of children and youth. These were to be baptized by the Infant Office, if they were too young to be able to answer for themselves. The Methodist Episcopal Church, South, in 1870 added an Office to its Ritual for such persons. This form is denominated, "The Ministration of Baptism to Children and Youth."

The Liturgics connected with this service are much the same as those of the Infant service. Adult Baptism is usually administered in the church, though it may be in private of course if there is good reason. An open confession by public baptism is always best, and for that reason it is usually done before the congregation. The minister stands facing the people, the font or basin at his right, the convert standing before him, the congregation standing behind the convert. Bishop Cooke agrees that there is no rubric determining the posture of the convert while being baptized, "yet it seems to be the proper way for him to kneel and devoutly bow the head, invoking on his own behalf the baptism of the Holy Ghost." If there be several candidates, of course the minister passes from one to the other while all continue kneeling. At the Lord's Prayer all the people are to kneel. In the Southern Book the Lord's Prayer is omitted as stated. The taking of the candidate by the hand, as called for in the old rubric—now remaining only in the Southern Ritual—is seldom practiced. It is sufficient to ask that the convert kneel.

MATRIMONY

MATRIMONY

As the foundation of both Church and State rests upon the family, and the family on marriage, it is easy to understand that the marriage relation everywhere should be esteemed with the highest respect. In all tribes and nations marriage has been regarded as a religious rite, and its celebration is universally accompanied by a social sanction and public observance which even among the most primitive peoples may be called religious. Among the Hebrews this was especially true. In the first book of the Hebrew Scriptures, outlining this relation of man and woman, it is written: "For this cause shall a man leave his father and his mother, and shall cleave to his wife; and they shall become one flesh." This passage the Lord not only referred to, but sealed unto His people by adding to it, "What therefore God hath joined together, let not man put asunder." By the creation of man and woman together in Eden; by the laws written (Levitical code) and unwritten which guard this estate; by the family relationships of our Lord and His Apostles; by His teaching respecting the well-nigh irrefragable matrimonial tie—the divine seal has been set on the marriage institution. All this, which might be strongly amplified by quotations from the Prophets and New Testament writers, especially Saint Paul (Eph. v. 25, 28), will be sufficient to illustrate the ecclesiastical status of the marriage relation among Christians.

The celebration or solemnization of this state, since it has ever been esteemed a religious ceremony, would naturally fall into the hands of the priest, rabbi, or minister. Among primitive peoples doubtless the father or chief had the "giving in marriage" power, but usually this tribal chief or *paterfamilias* was *pontifex* also, as is well known. With the growth of the priesthood this class always took over the celebration of this Rite.

Getting into our special study, the most important thing to note in regard to the transmittal of the Matrimonial Office is the fact that this Rite was raised to the dignity of a Sacrament by the Roman Church during medieval times and is still so regarded by that Church. With its celebration in the Roman Church, the Mass too was connected, and even in the First Prayer Book a rubric at the close of the Office for the Solemnization of Matrimony demanded participation in the Sacrament—practically as part of the service.

Marriage itself as a Sacrament was denied by the Reformation. Cranmer's Article XXV. (our XVI.), after explaining the two Sacraments ordained of God—Baptism and the Supper of the Lord—goes on: "Those five, commonly called Sacraments—that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction—are not to be counted for Sacraments of the Gospel, being such as have grown partly out of the

corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God." Thus matrimony in Protestantism is not a sacrament in the sense that *The* Sacraments are, but it is commonly regarded by the Christian consciousness as something more than a mere "allowable estate." It is not too much to say that, after the covenanting together of man and woman "in the sight of God" and their solemn promise each to other, the pronouncing them man and wife together in the Name of the Father and of the Son and of the Holy Ghost approximates a sacramental act, in the old English sense of a "making sacred." "The solemnization then of marriage is a religious service, and levity or lightness of manner of any description on the part of the minister should receive a severe rebuke."[1]

Until comparatively recent times, when Church and State became separate—certainly in America—the whole matter of marriage was left entirely in the hands of the Church or its ministry. But with the advent of reformed Churches and church people in Europe, and with the separation of ecclesiastical and political power in America, the State had to take a hand and begin to regulate that which is as necessary to its own existence as it is to the life of the Church. The relation of Church and State has nowhere come into stranger complexity than in the "concurrent" jurisdiction which they have over the marriage state. Happily in the States of the Union there has never been any conflict, at least as far as Protestantism is concerned, in such concurrent action over matrimony. In Europe, especially where Romanism is the dominant power, the State's sanction of a marriage is viewed as a civil matter ("civil marriage") having no ecclesiastical status worthy of the name. Indeed, it is well known in America that the Roman Catholic view of marriage as a Sacrament—efficient therefore only as celebrated by her priests—forces that organization to declare spiritually null and void any civil marriage, or indeed any celebrated by other than her priests. The question of mixed marriage between Protestants and Catholics is very troublesome in Europe, and often becomes so in America to the parties concerned.

Methodism in common with other Protestant Churches in America, not holding that matrimony is valid only when celebrated by her ministry, has never found this question troublesome. In our early services until after 1844, the Banns or "ecclesiastical license" of matrimony (page 244) were ordered proclaimed in all our Churches, but the power of the State to regulate the outward relation of the parties soon superseded the Church's attempt to do so. The different States or Commonwealths have

[1] Cooke, History of the Ritual, p. 261.

different laws affecting the licensing of the parties, and finally the Church has come to ask simply that the parties be "qualified according to law." Many, if not most, of the Commonwealths provide that marriage is "legal" when celebrated before an officer competent to administer oaths. This makes marriage merely a legal contract, which is all the civil power may do. The minister—if we look simply at the legal side of marriage—is authorized by the State to act merely as an agent who arranges for and certifies to the marriage contract—an officer who administers a special form of oath. In the view of the Church, however, he is something more. The ministry even of the Protestant Churches, while tacitly admitting matrimony to be valid even under a mere civil contract, has ever felt competent to refuse to marry those who in its judgment may not be married before God—certain classes of divorced persons, for instance.

The writer lives in a Commonwealth in which only priests, ministers, or ecclesiastical officers are allowed to celebrate matrimony. What might happen should a couple be authorized by the State to marry and find no priest or minister who would carry out the authorization is an interesting question. As before stated, there is no point in all the relation of Church and State where the two powers have a stranger relation than in their concurrent supervision of this Rite. Action in America by the Federal Government is likely at some period to codify this whole matter of marriage, including also divorce and remarriage.

Who May Celebrate.—Mention has been made of the fact that the solemnization of matrimony, being a religious observance, has ever been in the hands of the priestly class. In the Middle Ages, when marriage became a sacrament, the priest or bishop had charge of this matter, especially since he joined the service to the Mass. In the English Office the officiating minister is commonly referred to as "the Priest," though there are places where he is termed "the Minister."

In the Minutes of 1784, already quoted, and in all subsequent regulations in the Discipline, the celebration of matrimony has been committed to deacons as well as elders. Within recent years, a "supply," even though he be unordained, has been recognized by both Methodist Episcopal Churches as competent to marry persons, providing of course that the laws of the State permit. It is made definite by the Discipline of the M. E. Church, South (¶ 146, 1922), and by the M. E. Church Discipline (¶ 159, 1924) that such "supply" is confined to his own pastoral charge.

Who May Be Married.—From ancient days there have been certain degrees of blood-kin which prevent the marriage relation. The Levitical Law set forth these relationships, and strictly enforced them. (Lev. xx. 14.) Marriage among more distant relatives, however, seems to have been favored in the Patriarchal Age. (Gen. xxiv. 4, 48.) The brother of a deceased husband was compelled to marry his widow (Gen. xxxviii.; Deut.

xxv. 5; Ruth iv. 1), and as Canaanitish marriages were at the same time forbidden, this was doubtless in the interest of racial integrity.

During the Middle Ages the prohibitory enactments of the Church in this field extended out to the sixth degree of consanguinity, though from this the later councils of the Roman Church forced a slight recession. At the same time there was a long list of other impediments to marriage recognized by the Church: force; fraud, for instance, as to identity; antenuptial derangement of mind; differences of religion; marriage already existing; previous crime, as adultery, etc. All these reasons were ancient bars to marriage which might be brought forth before the priest when he challenged the congregation, "If ye know any reason, or just cause why these two persons," etc. They were also expected to be brought out when the Banns were published. However, since the State has now codified all laws, and issues its licenses in conformity to its own laws, the ministry is no longer under the necessity of investigating all these reasons. In only one case, the remarriage of divorced persons, does the question as to the duty of the ministry become acute. In this field, however, both Methodist Churches have been compelled to insert a provision in the Discipline.

Without going into the matter of divorce fully it may be stated that the Churches whose Ritual we follow demand that their ministry shall not marry divorced persons unless they be the innocent parties to adultery. "The one scriptural cause," the M. E. Church, South, terms it (¶167, M. E. C. S. 1922), though the M. E. Church uses plain language (¶68, M. E. 1920).

The Methodist Episcopal Church retains some old regulations as to marriage of Methodists with "unawakened persons." These regulations, while they did not forbid such marriages, yet called on the minister to discourage them. They were dropped from the Southern Book in 1866, and to-day are scarcely more than advisory.

Sources	*1661* (1661 Prayer Book)	*Wesley* (Wesley's Sunday Service)
(Sarum) Ordo ad faciendum sponsalia.	THE FORM OF SOLEMNIZATION OF MATRIMONY.	THE FORM OF SOLEMNIZATION OF MATRIMONY.
	THE BANNS	
Debet . . . sacerdos banna in facie ecclesie infra misarum solennia cum maior populi affuerit multitudo, per tres dies solennes & disiunctos, interrogare. . .	First, the Banns *of all that are to be married together*, must be *published in the Church* three severall Sundayes, or Holy-dayes in the time *of divine* service, *immedially before the sentences for the Offertory:*	First, the Banns of all that are to be married together, must be published in the Congregation three several Sundays, in the Time of Divine Service;
	The Curate saying after the accustomed manner. (*I publish the Banns of Marriage between M. of and N. of If any of you know cause, or iust impediment why these two persons should not be ioyned together in holy Matrimony, ye are to declare it: This is the first (second, or third) time of asking.*)	The *Minister* saying after the accustomed Manner. (I Publish the Banns of Marriage between M. of —— and N. of —— If any of you know cause, or just impediment why these two persons should not be joined together in holy Matrimony, ye are to declare it: This is the first (second, or third) time of asking.)
& si contrahentes diversarum sint parochiarum tunc in vtraque ecclesia parochiarum illarum sunt banna interroganda.	And if the persons that *are to* be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked from the Curate of the other Parish.	
	TIME—PLACE—POSITION	
(Sarum) In primis statuantur vir & mulier ante ostium ecclesie coram deo sacerdote et populo, vir a dextris mulieris et mulier a sinistris viri. . . . Tunc interroget sacerdos banna dicens in lingua materna sub hac forma.	At the day *and time* appointed for solemnization of Matrimony, the persons to be married shall come into the Body of the Church with their Friends and Neighbours: And there, *standing together, the Man on the right hand, and the Woman on the left:* the Priest shall say.	At the Day and Time appointed for Solemnization of Matrimony, the Persons to be married, standing together, the Man on the Right Hand, and the Woman on the Left, the *Minister* shall say,
	THE ADDRESS	
Ecce conuenimus huc fratres coram deo. . . in facie ecclesie ad coniungendum duo corpora scilicet huius viri & huius mulieris. . . *Necessary doctrine* f. L i: The fyrst institution of matrimonye, as it was ordeyned by god in Paridise; (Hermann, *homine adhuc integro et sancto);* f. L, it dothe signifye this other coniuction, which is betwene Christ and his churche; f. L ii Christ. . . being inuited to a certain mariage, made in Cana, a towne of Galile, did vouchsafe not onely, to honour the said mariage with his corporall presence, but there he began also. . . fyrst to worke miracles. Heb xiii 4 Tobit 6 17: qui coniugium ita suscipiunt ut. . . suae libidini ita vacent sicut equus et mulus quibus non est intellectus. . . (Hermann) Vnd mit gutem rathe, ernst, vnd Gottes forcht angefangen werden sol, Vnd mitt nichten auss fleischlichem anfechten, vnbesonnenheit. . . (Augustine, *de Mor. Manichaeorum* 2–18) nuptiae autem. . . liberorum procreandorum causa marem foeminamque coniungunt (Aug. *de gen ad lit* 9, 7:) utriusque sexus infirmitas propendens in ruinam turpitudinis, recte excipitur honestate nuptiarum, ut quod	Dearly beloved , we are gathered together here in the sight of God, and in the face of *this* Congregation, to ioyn together this Man, and this woman in holy Matrimony, which is an honourable estate, instituted of God in the time of mans innocency, signifying unto vs the mysticall Vnion that is betwixt Christ and his Church: which holy estate Christ adorned, and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honourable among all men, and therefore is not *by any* to be enterprized, nor taken in hand vnadvisedly, lightly, or wantonly, to satisfie mens carnall lusts, and appetites, like brute beasts that have no vnderstanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordeined. *First, it* was *ordeined for* the procreation of children to be brought vp in the fear, and nurture of the Lord, and *to the* prayse of *his holy Name.* Secondly, it was ordeined for a remedy against Sin, and to avoid fornication; that such persons as	Dearly beloved, we are gathered together here in the sight of God, and in the face of this Congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned, and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honourable among all men, and therefore is not by any to be enterprized, or taken in hand unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts, and appetites, like brute beasts, that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained. First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name. Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such persons as

1844	*M. E. C. S.*	*M. E.*
(M. E. Ritual 1844)	**(Ritual 1922 M. E. C. S.)**	**(Ritual 1924 M. E. Church)**
THE FORM OF SOLEMNIZATION OF MATRIMONY.	THE FORM OF *THE* SOLEMNIZATION OF MATRIMONY. (1894)	FORM *FOR THE* SOLEMNIZATION OF MATRIMONY. (18—1876 —88)

THE BANNS

First, the banns of all that are to be married together must be published in the congregation three several Sundays in the time of divine service, 1792— *(unless they be otherwise qualified according to law)* The minister saying after the accustomed manner, I publish the Banns of marriage between M. of ——— and N. of ——. If any of you know cause or just impediment why these two persons should not be joined together in holy matrimony, ye are to declare it. This is the first (second or third) time of asking.

Omitted 1854

Omitted 1864 (1864 *(The parts in brackets throughout may be used or not at discretion.)*

TIME—PLACE—POSITION

At the day and time appointed for solemnization of matrimony, the persons to be married standing together, the man on the right hand, and the woman on the left, the minister shall say,

At the day and time appointed for *the* solemnization of matrimony, the persons to be married 1870 *(having been qualified according to law)* standing together, the man on the right hand and the woman on the left, the minister shall say:

At the 1916 time appointed, the persons to be married—1864— *having been qualified according to law—* standing together, the Man on the right hand, and the Woman on the left, the Minister shall say:

THE ADDRESS

Dearly beloved, we are gathered together here in the sight of God, and in the *presence of these witnesses,* to join together this man and this woman in holy matrimony: which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union (18—36) that is between Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honourable among all men; and therefore is not by any to be enterprised, or taken in hand unadvisedly, (1792) but reverently, discreetly, advisedly, and in the fear of God. (1792)

Dearly beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony; which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union (18— *exists* —84) that is between Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee, and is commended of St. Paul to be honorable among all men; and therefore is not by any to be enterprised, or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

Dearly Beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy Matrimony; which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union (18— that *exists* —84) between Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; (1916) and (18— therefore is not by any to be entered *into* —64) unadvisedly, but reverently, discreetly, (1864) and in the fear of God.

Sources	*1661*	*Wesley*
sanis esse posset officium sit aegrotis remedium. 1 Cor. vii 2, 9. (*Necessary Doctrine* f. K iii) to couple and conioin man and woman together in marriage. . . for their mutual aid and comfort; (Augustine *de bono coniug.* 3.: quod mihi non videtur propter solam filiorum procreationem sed propter ipsam etiam naturalem in diueros sexu societatem. (Sarum) Admoneo igitur vos omnes vt si quis ex vobis qui aliquid dicere sciat quare isti adolescentes legitime contrahere non possint, modo confiteantur (Luther) oder schweige darnach.	HAVE NOT THE GIFT OF CONTINENCY, might MARRY, and keep themselves vndefiled members of Christs body. Thirdly, *it was ordeyned for the* mutuall Society, help, and Comfort, that the one ought to have of the other, both in prosperity, and Adversity: Into which holy estate these two persons present come now to be ioyned. Therefore, if any man can shew any iust cause why they may not lawfully be ioyned together, let him now speak, or else hereafter for ever hold his peace.	have not the gift of continency might marry, and keep themselves undefiled members of Christ's body Thirdly, it was ordained for th mutual society, help, and comfort that the one ought to have of th other, both in prosperity, and ad versity. Into which holy estat these two persons present come no to be joined. Therefore if an man can shew any just cause wh they may not lawfully be joined to gether, let him now speak, or els hereafter for ever hold his peace.

CHALLENGE TO THE PARTIES

(Sarum) Eadem admonitio fiat ad virum et ad mulierem vt si quid . . . de se nouerint quare legitime contrahere non possint: tunc confiteantur. (York Rite) Also I charge you both and eyther be your selfe, as ye wyll answer before God at the day of dome, that yf there be any thynge. . . or that ye knowe any lawful lettyng why that ye may not be wedded togyther at thys time, ye say it nowe or we do any more to this mater.	And also speaking *vn*to the persons that shall be married, he shall say. I require and charge you *both* (as *ye* will answer at the dreadfull day of Iudgement, when the secrets of all hearts shall be disclosed), that if either of you know any impediment, why ye may not be lawfully ioyned together in Matrimony, ye *do now* confess it; For be ye well assured, that so many as are coupled together other*wise* than Gods word doth allow, are not ioyned TOGETHER BY God, neither is their Matrimony lawfull.	And also speaking unto the Persons that *are to* be married, he shall say, I Require and charge you both (a you will answer at the dreadful da of judgment, when the secrets o all hearts shall be disclosed) that i either of you know any impedi ment, why ye may not be lawfull joined together in Matrimony, y do now confess it. For be ye wel assured, that so many as ar coupled together otherwise tha God's Word doth allow, are no joined together by God, neither is their Matrimony lawful.
(Sarum) Si vero aliquis impedimentum aliquod proponere voluerit: et ad hoc probandum cautionem prestiterit: differantur sponsalia quousque rei veritas	At which day of Marriage, if any man do allege AND DECLARE any impediment why they may not be coupled together in Matrimony by GODS LAW, OR THE LAWS OF THIS REALM, and will be bound, and SUFFICIENT sureties with him, to the parties, or else put in a caution (to the full value of such charges, as the Persons to be married, do *thereby* sustain) to prove his Allegation: then the Solemnization must be deferred vntil such time as the truth be tryed.	

THE ESPOUSAL

cognoscatur. Si vero nullus impedimentum proponere voluerit. . . dicat sacerdos ad virum in lingua materna sic N. Vis habere hanc mulierem in (Luther) sponsam nach gottlicher ordenung (Sarum) zum heiligen stande der ehe & eam diligere: honorare: tenere & custodire sanum & infirmum sicut sponsus debet sponsam: & omnes alias propter eam dimittere & illi soli adherere quamdiu vita utriusque vestrum durauerit? Respondeat vir. volo.	Jf no impediment be alledged, then shall the Curate say vnto the Man. N. wilt thou have this woman to thy wedded wife, to live together, after Gods ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her, in sicknes and in health? and forsakeing all other, keep thee only *vn*to her so long as *ye* both shall live? The man shall answer. I will.	If no Impediment be alledged, then shal the *Minister* say unto the Man, *M.* Wilt thou have this woman t thy wedded wife, to live togethe after God's ordinance, in the hol estate of Matrimony? Wilt tho love her, comfort her, honour, an keep her, in sickness and in health and forsaking all other, keep the only unto her so long as ye both shall live? The Man shall answer, I will.
Item dicat sacerdos ad mulierem hoc modo. N. Vis habere hunc virum in sponsum & ei obedire & servire: & eum diligere honorare ac custodire sanum & infirmum sicut sponsa debet sponsum: & omnes alios propter eum dimittere & illi soli adherere quam-	Then shall the Priest say vnto the Woman. N. wilt thou have this man to thy wedded husband to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honour, and keep him, in sickness, and in health, and forsaking all	Then shall the *Minister* say unto the Woman N. Wilt thou have this Man to thy wedded Husband, to live togethe after God's ordinance, in the holy estate of Matrimony? Wilt thou obey him, serve him, love honour, and keep him, in sickness and in health; and forsaking al

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$^{17}9_2$

Into which holy estate these two persons present come now to be joined. Therefore if any $^{18}0_4$ can show any just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

Into which holy estate these two persons present come now to be joined. Therefore if any can show any just cause why they may not lawfully be joined together, let him ($^{19}1_0$) speak, or else hereafter forever hold his peace.

Into which holy estate these two persons present come now to be joined. Therefore if any can show $^{18}6_4$ just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

CHALLENGE TO THE PARTIES

And also speaking unto the persons that are to be married, he shall say,

I require and charge you both (as you will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment why *you* may not be lawfully joined together in matrimony, you do now confess it: for be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.

And also speaking unto the persons that are to be married, he shall say:

I require and charge you both (as 18— *ye shall* —90 answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed), that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it; for be 1894 well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.

(And also speaking unto the Persons that are to be married, 18— *the Minister* shall say:—88

I require and charge you both, 1864 that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it: for be ye well assured, that so many as are 19— *married* —16 otherwise than God's Word doth allow, are not joined together by God, neither is their matrimony lawful.)

THE ESPOUSAL

If no impediment be alleged, then shall the minister say unto the man,

M., Wilt thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honour and keep her, in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer,

I will.

Then shall the minister say unto the woman,

N., Wilt thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him, serve him, love, honour and keep him, in sickness and in health: and, forsaking all

If no impediment be alleged, then shall the minister say unto the man:

M., Wilt thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer,

I will.

Then shall the minister say unto the woman,

N., Wilt thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him, serve him, love, honor, and keep him, in sickness and in health; and, forsaking all

If no impediment be alleged, then shall the Minister say unto the Man, 1916 *using his given name:*

M., wilt thou have this woman to 1864 *be* thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

The Man shall answer:

I will.

Then shall the Minister say unto the woman, 1916 *using her given name:* 1864

N. Wilt thou have this man to *be* thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou 19— *love* him, *comfort* him, —16 honor and keep him, in sickness and in health; and forsaking all

Sources	*1661*	*Wesley*
diu vita utriusque vestrum dura-uerit.	other, keep thee only vnto him, so long as ye both shall live?	other, keep thee only unto him, s long as ye both shall live?
Respondeat mulier. Volo.	The Woman shall answer. I will.	The woman shall answer, I will.

"WHO GIVETH THIS WOMAN?"

Deinde sacerdos. (York Rite) Who gyves me this wyfe?	Then shall the Minister say. Who giveth this woman to be marryed to this man?	

THE BETROTHAL

(Sarum) Deinde detur femina a patre suo vel ab amicis eius: . . . quam vir recipiat. . . & teneat eam per manum dexteram in manu sua dextera & sic det fidem mulieri per verba de presenti ita dicens docente sacerdote.	*Then shall they* give their Troth to *each* other *in this manner.* The Minister receiving the Woman at her Fathers or friends hands, shall cause the Man *with his right hand*, to take the woman by *her* right hand, and *to* say *after him as followeth.*	Then the Minister shall cause th Man with his Right Hand to take the Woman by her Right Hand, and to say after him as followet
I N. take the N. to my wedded Wyf to haue & to holde frothis day for warde for bettere for Wers for richere for pouere: i sykenesse & i hele tyl dethe vs departe if holy chyrche it woll ordeyne & ther to y plight te my trouthe.	I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness, and in health, to love and to cherish till death vs *do part*, according to Gods holy ordinance, and thereto I plight thee my troth.	I *M.* take thee N. to *be* my wedde wife, to have and to hold, from thi day forward, for better for worse for richer, for poorer, in sicknes and in health, to love and to cherish till death us do part, according t God's holy ordinance; and theret I plight thee my *Faith.*
manum retrahendo. Deinde dicat mulier docente sacerdote.	Then shall they loose their hands, and the woman *with her right hand* takeing the Man by *his* right hand, shall *likewise* say *after the Minister.*	Then they shall loose their Hands, and th Woman with her Right Hand taking the Man by his Right Hand, shall likewis say after the Minister;
I N. take the N. to my Wedded housboder to haue and to holde frothis day for warde for better: for Wors: for richer: for pouere: in sykenesse et in hele: to be bonere and buxum in bedde and at te borde tyll dethe us departhe if holy chyrche it wol ordeyne and ther to. I plight the my truthe.	I N. take thee N. to my wedded husband, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness, and in health, to love, cherish, and to obey till death vs *do part*, according to Gods holy ordinance; And thereto I give thee my troth.	I N. take thee *M.* to *be* my wedde Husband, to have and to hold fron this day forward, for better fo worse, for richer for poorer, in sick ness, and in health, to love, cherish and to obey, till death u do part, according to God's hol ordinance; and thereto I give the my *Faith.*

THE WEDDING

manum retrahendo. Deinde ponat vir aurum: argentum: et annulum super scutum vel librum. . . accipiens sacerdos annulum tradat ipsum viro: quem vir accipiat manu sua dextera cum tribus principalioribus digitis a manu sua sinistra: et tenens dexteram sponse docente sacerdote dicat	Then they shall again loose their hands, and the Man shall give vnto the woman a ring, laying the same upon the book WITH THE ACCUSTOMED DUTY TO THE PRIEST AND CLERK. And the Priest taking the ring, shall deliver it vnto the Man, to put it vpon the fourth finger of the womans left hand. And the man *holding the Ring there*, and taught by the Priest, shall say.	
With this rynge. I the wed and this gold and siluer. I the geue and With my body I the Worshipe and With all my worldely cathel. I the endowe. et tunc inserat sponsus annulum pollici sponse dicens. IN NOMINE PATRIS. deinde secundo digito dicens ET FILII: deinde tertio digito dicens. & SPIRITUS SANCTI. deinde quarto digito dicens AMEN. . .	With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the holy Ghost. Amen.	

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other, keep thee only unto him, so long as ye both shall live?

The woman shall answer.

I will.

M. E. C. S.

other, keep thee only unto him, so long as ye both shall live?

The woman shall answer,

I will.

M. E.

other, keep thee only unto him, so long as ye both shall live?

The Woman shall answer,

I will.

"WHO GIVETH THIS WOMAN?"

Re-in 1916.

(Then shall the Minister say:

Who giveth this Woman to be married to this Man?)

1916

(*Answer: I do.*)

THE BETROTHAL

(Om. 1854—re-in. 1910)

Then the minister shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth:—

I M. take thee N. to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance: and thereto I plight thee my faith.

Then they shall loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the minister:—

I N. take thee M. to be my wedded husband, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love, cherish and to obey, till death us do part, according to God's holy ordinance: and thereto I give thee my faith.

Then the minister 1910 *may* cause the man with his right hand to take the woman by her right hand, and to say after him as followeth:

I. M. take thee, N. to be my wedded wife, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and hereto I plight thee my *troth*. 19—10—

Then shall they loose their hands, and the woman, with her right hand taking the man by his right hand, shall likewise say after the minister:

I,N. take thee, M. to be my wedded husband, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to *cherish*, till death us do part, according to God's holy ordinance; and hereto I give thee my *troth*. 19—10—

(Then the Minister shall cause the Man with his right hand to take the Woman by her right hand, and, 1916 *using the given names*, to say after him as followeth:

I. M. take thee, N. to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.

Then shall they loose their hands, and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I,N. take thee, M., to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to *cherish*, 18—64 till death us do part, according to God's holy ordinance; and thereto I *plight* 18—64 thee my faith.)

THE WEDDING

Re-in. 1866

When the parties so desire, the man shall give unto the woman a ring;

and the minister taking the ring shall deliver it unto the man, to put it 18_{94} on the fourth finger of the woman's left hand; and the man, holding the ring there, and taught by the minister, shall say:

With this ring I thee wed,

and with all my worldly goods I thee endow; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Re-in. 1864

(*If the parties desire it,* the Man shall *here hand* a Ring to the Minister,

who 1864 shall *return* it to him, and *direct him to place it* on the *third* finger of the Woman's left hand. And the Man 1864 shall say *to the Woman, repeating after the Minister:*

With this ring I thee wed,

and with my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy *Spirit*. 19—16 Amen.

Sources	*1661*	*Wesley*
	THE WEDDING PRAYER	
(Sarum) Benedicat sacerdos annulum hoc modo cum Dominus vobiscum. et cum Oremus.	Then the man leaving the ring vpon the fourth finger of the womans left hand, *they shall both kneel down, and* the Minister shall say. Let vs pray.	Then the Minister shall say, Let us pray.
Oratio Creator et conseruator humani generis: dator gratie spiritalis: largitor eterne salutis: tu domine mitte benedictionem tuam super (hunc annulum. . . quem) nos in tuo sancto nomine benedicimus: vtquecunque eum portauerit (Gen. xxiv 22, 53) in tua pace consistat: et in tua voluntate permaneat. & in tuo amore vivat et crescat & senescat: & multiplicetur in longitudinem dierum. Per dominum.	O eternall God, creatour and preserver of all mankind, giver of all spirituall grace, the Author of everlasting life, send thy blessing vpon these thy servants, this man, and this woman, whom we bless in thy Name, that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this ring given and received is a token and pledge) & may ever remain in perfect love and peace together, and live according to thy laws, through Iesus Christ our Lord. Amen.	O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send thy blessing upon these thy servants, this Man and this Woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.
	"WHOM GOD HATH JOINED"	
(Hermann) Vnd füge jr beyder rechte hende zusamen vnd spreche. Was Gott zusamen fuget, sol kein mensch scheiden.	Then shall the Priest ioyn their right hands together, and say. Those whom God hath ioyned together, let no man put asunder.	Then shall the *Minister* join their Right Hands together and say, Those whom God hath joined together, let no man put asunder.
	THE PRONOUNCEMENT	
Darnach spreche er fur alle in gemein. Weil dan Hanss N. vnd Anna N. einander zur Ehe begeren, auch die Ehe einander versprochen, vnd solche hie offentlich fur Gott vn seiner Gamein bekennet, daran H die hende vnd Trew Ring ein ander gegeben haben. So spreche ich sie Ehelich zusamen, vnd bestatige ire Ehe in namen des Vatters vnd des Sons, vn des H. Geiste. Amen.	Then shall the Minister speak vnto the People. Forasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God, and this Company, and thereto have given and pledged their troth either to other, and have declared the same, by giving and receiving OF A RING, and by ioyning of Hands: I pronounce that they be man and wife together, In the Name of the Father, *and* of the Son, and of the holy Ghost. Amen.	Then shall the Minister speak unto the People. Forasmuch as *M.* and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands; I pronounce that they are Man and Wife together, In the name of the Father, and of the Son, and of the Holy Ghost. Amen.
	THE BLESSING	
(Sarum) Deinde . . . dicat sacerdos benedictionem. Bene†dicat vos deus pater, custodiat vos iesus christus, illuminet vos spiritus sanctus. Ostendat dominus faciem suam in vobis & misereatur vestri. . . impleatque vos omni benedictione spirituali: in remissionem omnium peccatorum	And the Minister shall add this Blessing. God the Father, God the Son, God the holy Ghost, bless PRESERVE, AND keep you; the Lord mercifully with his favour look vpon you, and soe fill you with all spiritual benediction, and grace, that *ye* may SO LIVE	And the Minister shall add this blessing: God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live

1844

Then shall the minister say,

Let us Pray.

O, eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

M. E. C. S.

THE WEDDING PRAYER

Then shall the minister say:

(Trans. 1866.) Let us pray.

Our Father who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; *for thine is the kingdom, and the power, and the glory, forever and ever. Amen.*

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that they may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

M. E.

Then shall the Minister say: 18— *pray thus:* —84

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that they may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

"WHOM GOD HATH JOINED"

Then shall the minister join their right hands together, and say,

Those whom God hath joined together, let no man put asunder.

Then shall the minister join their right hands together, and say:

Those whom God hath joined together, let not man put asunder.

Then shall the Minister join their right hands together, and say, *using the given names:* (Transposed 1864, see below)

THE PRONOUNCEMENT

(Omitted 1792)

Forasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands;

I pronounce that they are man and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Forasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands;

I pronounce that they are *husband* and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Forasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands (*and giving and receiving a ring*); I pronounce that they are *husband* and wife together, in the name of the Father, and of the Son, and of the Holy *Spirit.* *Those whom God hath joined together, let not man put asunder. Amen.*

THE BLESSING

And the minister shall add this blessing:

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live

And the minister shall add this blessing:

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and so fill you with all spiritual benediction and grace, that ye may so live

And the Minister shall add this Blessing:

God, the Father, (1864) the Son, *and* the Holy *Spirit*, bless, preserve, and keep you; the Lord mercifully with his favor look upon you; and so fill you with all spiritual benediction and grace, that ye may so live

Sources	*1661*	*Wesley*
vestrorum vt habeatis vitam eter nam: & viuatis in secula seculorum. Amen.	TOGETHER in this life, THAT in the world to come, *ye* MAY HAVE life everlasting. Amen.	together in this life, that in the world to come ye may have life everlasting. Amen.

COMMUNION BEGINS

(Psalm as Introit)

Hic intrent ecclesiam vsque ad gradum altaris: etc etc

Then the Minister or Clerks GOING to the LORDS TABLE, shall say or sing this Psalm following.

Beati omnes qui timent dominum: qui ambulant in vijs eius.

(Beati omnes. Psal: 128.

Labores manuum tuarum quia manducabis: beatus es & bene tibi erit.

Blessed are all they that fear the Lord: and walke in his wayes.

For thou shalt eat the labour of thINE hands: O well is thee, and happy shalt thou be.

Vxor tua sicut vitis abundans: in lateribis domus tuae.

Thy wife shall be as the fruitfull vine: vpon the walls of thy house.

Filij tui sicut novelle oliuarum: in circuitu mense tue.

Thy children like the Olive branches: round about thy table.

Ecce sic benedicetur homo: qui timet dominum.

Lo thus shall the man be blessed: that feareth the Lord.

Benedicat tibi dominus ex syon: et videas bona hierusalem omnibus diebus vite tue.

The Lord from out of Sion shall so bless thee: that thou shalt see Ierusalem in prosperity, all thy life long.

Et videas filios filiorum tuorum: pacem super israel

Yea, that thou shalt see thy childrENS children: and peace vpon Israel.

Gloria patri.

Glory be to the Father, and to the Son: and to the holy Ghost.

Sicut erat.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

sine nota cum

Or this Psalm

(Deus misereatur. Psalm: 67

God be mercifull vnto vs, and bless vs: and shew the light of his Countenance, and be mercifull vnto vs. That thy way may be known vpon earth: thy saving health among all Nations.

Let the people prayse thee, O God: yea, let all the people prayse thee.

O let the Nations reioyce, and be glad: for thou shalt iudge the folke righteously, and govern the nations vpon earth.

Let the people praise thee, O God: *yea*, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give vs his blessing. God shall bless vs: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now and ever shall be: world without end. Amen.

THE KYRIE AND LORD'S PRAYER

Kyrie eleison. Christe eleison. Kyrie eleison.

Tunc prostratis sponso et sponsa ante gradum altaris, roget sacerdos circumastantes orare pro eis dicendo.

The Psalm ended, and the man and THE Woman, kneeling *before* the LORDS TABLE, the Priest standing at the TABLE and turning his face towards them , shall say.

Then shall the *Minister* say,

Lord have mercy vpon vs.
Answer.
Christ have mercy vpon vs.
Minister.
Lord have mercy vpon vs.

Lord, have mercy upon us.
Answ.
Christ have mercy upon us.
Minister.
Lord have mercy upon us.

1844	*M. E. C. S.*	*M. E.*
together in this life, that in the world to come ye may have life everlasting. Amen.	together in this life, that in the world to come ye may have life everlasting. Amen.	together in this life, that in the world to come ye may have life everlasting. Amen.

(End of this Office.)

(COMMUNION BEGINS)

THE KYRIE AND LORD'S PRAYER

Then the minister shall say,

(

1792

)

Then shall the Minister *and the people together repeat the Lord's Prayer.*

1916

Sources	*1661*	*Wesley*
Pater noster.	Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be don in earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs.–	Our Father who art in heaven, Hallowed be thy Name; thy kingdom come; Thy will be done *on* earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us:
Et ne nos.	And lead vs not into temptation:–	And lead us not into temptation;
Sed libero nos a malo.	But deliver vs from evil. Amen.	But deliver us from evil. Amen.

RESPONSES

	Minister.	Minister.
Saluum fac seruum tuum et ancillam tuam,	O Lord save thy servant, and thy handmaid.	O Lord, save thy servant and thy handmaid.
	Answer.	Answer.
Deus meus sperantes in te.	Who put their trust in thee.	*And let them* put their trust in thee.
	Minister.	Minister.
Mitte eis somine auxilium de sancto.	O Lord send them help from thy holy place.	O Lord, send them help from thy holy place.
	Answer.	Answer.
Et de syon tuere eos	And evermore defend them.	And evermore defend them.
	Minister.	Minister.
Esto eis domine turris fortitudinis.	Be vnto them a tower of strength.	Be unto them a tower of strength.
	Answer.	Answer.
A facie inimici.	From the face of their enemy.	From the face of their enemy.
	Minister.	Minister.
Domine exaudi.	O Lord hear OUR prayer.	O Lord, hear our prayer;
	Answer.	Answer.
Et clamor. . .	And let OUR cry come unto thee.	And let our cry come unto thee.

PRAYER, "O GOD OF ABRAHAM—"

Oremus.	Minister.	Minister.
Deus Abraham, deus isaac, deus iacob, benefdic adolescentes istos: & semina semen vite eterne in mentibus eorum: vt quidquid pro vtilitete sua didicerint, hoc facere cupiant. . .	O God of Abraham, God of Jsaac, God of Iacob, bless these thy servants, and sow the seed of eternall life in their *hearts*, that whatsoever in thy holy word, they shall profitably learne, they may indeed fulfill the same. Look, O Lord, mercifully vpon them from heaven, and bless them. And as thou didst send thy BLESSING UPON ABRAHAM and Sarah, to their great comfort, so vouchsafe to send thy blessing vpon these thy servants, that they obeying thy will, and alway being in safety vnder thy protection, may abide in thy love vnto their lives end. Through Iesus Christ our Lord. Amen.	O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts, that whatsoever in thy holy Word they shall profitably learn, they may indeed fulfill the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessing upon these thy servants; that they obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.
Respice domine de celis: & benefdic conventionem istam. Et sicut misisti sanctum angelum tuum raphaelum ad tobiam & saram filiam raguelis: ita digneris domine mittere benefdictionem tuam super istos adolescentes: vt in tua voluntate permaneant: & in tua securitate persistant: et in amore tuo viuant et senescant: . . . Per christum dominum nostrum. . .		

PRAYER, "O MERCIFUL LORD—"

	This prayer NEXT following shall be omitted, where the woman is past child-*bearing.*	This Prayer next following shall be omitted, where the Woman is past child-bearing.
Propitiare domine supplicationibus nostris: & institutis tuis quibus propagationem humani generis ordinasti benignus assiste. . .	O mercifull Lord, and heavenly Father, by whose gratious gift mankind is increased: we beseech thee assist with thy blessing these two persons, that they may both be, fruitfull in procreation of Children, and also live together so long in godly love and honesty, that they may see their children *christianly and virtuously brought vp*, to thy praise and honour through Iesus Christ, our Lord. Amen.	O merciful Lord and heavenly Father, by whose gracious gift mankind is increased; We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in the procreation of children, and also live together so long in godly love and honesty, that they may see their children Christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. Amen.
(Sarum, contd) Sit fecunda in sobole, sit probata & innocens: & ad optatam peruenias senectutem: & videat filios filiorum suorum vsque in tertiam et quartam progeniem.		

1844

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation;

but deliver us from evil. Amen.

M. E. C. S.

(Transposed 1866, page 251)

M. E.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation,

1864

but deliver us from evil: *for thine is the kingdom, and the power, and the glory, forever. Amen.*

(RESPONSES)

Omitted 1792

PRAYER, "O GOD OF ABRAHAM—"

1792

Then shall the Minister *say,*

O God of Abraham, God of Isaac, God of Jacob, bless *this man and this woman,* and sow the seed of eternal life in their hearts, that whatsoever in thy holy word thy shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully 1842 on them from heaven, and bless them: and as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon *this man and this woman,* that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord. Amen.

Omitted 1854

Omitted 1916

(PRAYER, "O MERCIFUL LORD—")

Omitted 1792

Sources | *1661* | *Wesley*

PRAYER, "O GOD, WHO—"

(Sarum)

Deus qui potestate virtutis tue de nichilo cuncta fecisti: qui dispositis vniversitatis exordijs homini ad ymaginem dei facto ideo inseparabile mulieris adiutorium condidisti: vt femineo corpori de virili dares carne principium: docens quod ex vno placuisset institutui, nunquam liceret disiungi.

Hic incipit benedictio sacramentalis Deus qui tam excellenti misterio coniugalem copulam consecrasti: vt christi & ecclesie sacramentum presignares in federe nuptiarum.

(*Necessary doctrine* f. L i: thereby is signified and represented, the societie and coniunction. . . betwene Christ and his church)

Respice propitius super hanc famulam tuam. . . Sit in ea iugum dilectionis & pacis. . .

(Eph. v 25, 29)

imatatrixque sanctarum permaneat feminarum. Sit amabilis vt rachel viro: sapiens vt rebecca: longeua & fidelis vt sara. . .
ad celestia regna perueniat. Per dominum.

O God, who by thy mighty power has made all things of *nothing*, who also (after other things set in order) didst appoint, that out of man (created after thine own Image, and similitude) woman should take her beginning : and knitting them together didst teach, that it should never be lawfull to put asunder those whom thou by Matrimony hadst made one: O God who hast consecrated the State of Matrimony to such an excellent Mystery, that in it is signified, and represented the spiritual Marriage and vnity betwixt Christ and his Church; look mercifully vpon these thy servants, that both this man may love his wife according to thy word, (as Christ did love his Spouse the Church, who gave himselfe for it, loving and cherishing it even as his own flesh) and alsoe that this woman may be loving and amiable, faithfull and obedient to her husband, and in all quietness, sobriety, and peace, be a follower of holy and godly Matrons.

O Lord bless them both, and grant them to inherit thy everlasting Kingdome, through Jesus Christ our Lord. Amen.

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning: and knitting them together, didst teach, that it should never be lawful to put asunder those whom thou by Matrimony hadst made one; O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word (as Christ did love his spouse the Church, who gave himself for it; loving and cherishing it, even as his own flesh), and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons.

O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

THE BENEDICTION

(Sarum)

Omnipotens sempiterne deus qui primos parentes adam et euam sua virtute creavit: et in sua sanctificatione copulauit: ipse corda et corpora vestea sanc †tificet et bene†dicat: atque in societate & amore vere dilectionis coniungat.

Then shall the Priest say.

Almighty God who at the beginning did create our first parents Adam and Eve, and did sanctifie and ioyn them together in marriage: pour vpon you the riches of his Grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love vnto your lives end. Amen.

Then shall the *Minister* say,

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. Amen.

(End of Wesley's Office.)

ADDRESS TO THE MARRIED COUPLE

Note: In this place follows the exhortation or "Address" as Robert Emory termed it, on duties of husbands and wives. We omit text for the sake of brevity. No changes worth noting in this from 1549 to 1661).

RUBRIC RESPECTING COMMUNION

It is convenient that the new married persons *should* receive the holy Communion *at the time* of their marriage, *or at the first opportunity after their Marriage.*

(End of 1661 Office.)

1844	*M. E. C. S.*	*M. E.*

PRAYER, "O GOD, WHO—"

O God, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou, by matrimony, hadst made one; O God, who hast consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwe*en* Christ and his Church: look mercifully upon *this man and this woman;* that this man may love his wife, according to thy word, (as Christ did love his spouse, the Church, who gave himself for it; loving and cherishing it, even as his own flesh.) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

1792

Omitted 1854

Omitted 1864

THE BENEDICTION

Then shall the minister say,

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage, pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love until your lives end. Amen.

Omitted 1854

Omitted 1916

(End of 1844 Office.)

1916

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. Amen.

(End of M. E. Office.)

(ADDRESS TO THE MARRIED COUPLE)

(RUBRIC RESPECTING COMMUNION)

TABLE

SHOWING THE ORDER OF EVENTS AND CEREMONIES IN THE MARRIAGE SERVICE AS FOUND IN SUCCESSIVE PRAYER BOOKS AND RITUALS

1549 Prayer Book	1552 Prayer Book	1661 Prayer Book	Wesley's Sunday Service	1844 M. E. Ritual	1922 M. E. C. S. Ritual	1924 M. E. Ritual
TITLE	TITLE	TITLE	TITLE	TITLE	TITLE	TITLE
The Banns	The Banns	The Banns	The Banns	The Banns		
Rubric on Time-Place	Rubric on Time-Place	Rubric on Time-Place	Rubric on Time-Place	Rubric on Time-Place	Rubric on Time-Place	Rubric on Time-Place
Address and Challenge	Address and Challenge	Address and Challenge	Address and Challenge	Address and Challenge	Address and Challenge	Address and Challenge
Challenge to Parties	Challenge to Parties	Challenge to Parties	Challenge to Parties	Challenge to Parties	Challenge to Parties	Challenge to Parties
Espousal	Espousal	Espousal	Espousal	Espousal	Espousal	Espousal
"Who giveth this Woman"	"Who giveth this Woman"	"Who giveth this Woman"				"Who giveth this Woman"
Betrothal	Betrothal	Betrothal	Betrothal	Betrothal	Betrothal	Betrothal
The Wedding	The Wedding	The Wedding			The Wedding	The Wedding
					Lord's Prayer	
The Wedding Prayer	The Wedding Prayer	The Wedding Prayer	The Wedding Prayer	The Wedding Prayer	and the Wedding Prayer	The Wedding Prayer
"Whom God Hath Joined"	"Whom God Hath Joined"	"Whom God Hath Joined"	"Whom God Hath Joined"	"Whom God Hath Joined"	"Whom God Hath Joined"	
The Pronouncement	The Pronouncement	The Pronouncement	The Pronouncement	The Pronouncement	The Pronouncement	The Pronouncemen
						"Whom God Hath Joined"
The Blessing	The Blessing	The Blessing	The Blessing	The Blessing	The Blessing	The Blessing
COMMUNION BEGINS						
Psalm cxxviii.	Psalm cxxviii.	Psalm cxxviii.				
Psalm lxvii.	Psalm lxvii.	Psalm lxvii.				
The Kyrie	The Kyrie	The Kyrie	The Kyrie			
Lord's Prayer	Lord's Prayer	Lord's Prayer	Lord's Prayer	Lord's Prayer		Lord's Prayer
Responses	Responses	Responses	Responses			
Prayer, "O God of Abraham"	Prayer, "O God of Abraham"	Prayer, "O God of Abraham"	Prayer, "O God of Abraham"	Prayer, "O God of Abraham"		
Prayer, "O Merciful Lord"	Prayer, "O Merciful Lord"	Prayer, "O Merciful Lord"	Prayer, "O Merciful Lord"			
Prayer, "O God Who by"	Prayer, "O God Who by . ."	Prayer, "O God Who by . ."	Prayer, "O God Who by . ."	Prayer, "O God Who by . ."		
Benediction	Benediction	Benediction	Benediction	Benediction		Benediction
Address to the Couple	Address to the Couple	Address to the Couple				
Rubric	Rubric	Rubric				

ANALYSIS AND LITURGICAL NOTES ON MATRIMONY

Title.—There is nothing especially noticeable in reviewing the history of the title by which this Office is known. *Matrimony* is from the Latin *matrimonium*. Slight changes in the Methodist Episcopal title were recently made, as indicated.

The Banns meant the publication or notice of the proposed marriage. The word is thought to come from *banna* a standard, and Daniel quotes Wedgwood as authority for the statement that the primitive meaning of *ban* seems to have been "to summon to the army." *Bannire in hostem* was a summoning of the people against the enemy, the standard of course being the *banna* or *bann*. The term then became generalized to mean any public assembly called for proclamation—in one particular sense it came to be specialized as meaning the proclamation of marriage; in another—because the people were often called to hear outlaws and traitors proclaimed—to *ban* came to mean *to curse* or *to prevent*. The marriage *Banns*, however, which were to be "asked three seueral Sondayes" were merely a challenge, the priest acting as a court challenging cause for prevention of the intended nuptials.

The actual form for proclaiming the Banns was a 1661 insertion, as may be seen. Wesley and the Methodist Episcopal Churches held to this old form until the middle of the nineteenth century. By that time the State had superseded the Church as a court for the examination of such matters. The Protestant Episcopal Church retains the old form for the *Banns*, with an introductory, "And when the banns are published it shall be . . ."

The only thing approximating this matter now is the examination by the minister of the civil license or any such points as he wishes cleared before the ceremony. This should always be carefully done.

Time-Place-Position.—On account of its accompanying festivity marriage was forbidden during the season of Lent in the early Church. The later Church also listed other days in which marriage was frowned upon. There is no forbidden time now that need concern us in our own special history, though Sunday is usually not chosen for the marriage day.

It will be noted that the Sarum Manual directs that the man and woman shall stand "ante ostium ecclesie." Marriage then was always in the church building, the proper celebration of the Sacrament with the Mass being required. The Protestant Episcopal Office now allows "some proper house" for the service as well as the Church. In Mr. Wesley's Book no special place, day, or time was appointed.

The Jewish usage seems to have called for the woman to stand on the right, but it has always been exactly the opposite in the English Rite.

The 1661 insertion, "man on the right hand and woman on the left," might refer to the positions with respect to the minister, but the Sarum Use and English custom are unequivocable: "*vir a dextris mulieris et mulier a sinistris viri.*"

The insertion in Methodist Rituals, "having been qualified according to law" (1864 M. E.—1870 M. E. C. S.), took the place of the rubric respecting the Banns.

The Address is from a variety of sources: Sarum, Hermann, The King's Book, and Augustine are all put among the sources by Brightman. This address sets forth in its first part the Christian attitude toward marriage, and is indeed a splendid composition. Its latter part originally gave reasons for the ordaining of marriage, but these have since been discarded in Methodism. The first and second of these reasons were perhaps considered as being indelicate and dropped by the Fathers of 1792. The omission here closely approximates that of the Protestant Episcopal abridgment of this address made in 1789. The resulting form is very much lighter and liturgically more excellent in every way than the previous belabored disquisition. *Mystical union* of course means *spiritual* or *symbolical* union. The reference is to Ephesians v. 22, 23. *Betwixt* became *between* or *exists between* in the Methodist Offices, though the Protestant Episcopal Book still retains *betwixt*. That Church also has "reverently, discreetly, advisedly soberly"—which last word we have omitted.

The last part of the address was a challenge to the company to show cause, if any, for preventing the marriage. In some respects it was a last publication of the *Banns*. The "hereafter forever hold his peace" Brightman assigns to Luther's Book. Summers says that the minister should pause a moment here to see if there be any objection offered. In the Southern Ritual in 1910 the word *now* in this part of the address or challenge was omitted—possibly through oversight.

There was a **Challenge to the Parties** in the Sarum Manual, but the York Rite is unquestionably the source here. This Rite was more English in temper than Sarum; and since marriage was the one office in which the mother tongue was most used, it is easy to understand why in this particular service the more homelike language of the York Rite should make its influence felt. The solemn charge, "as ye will answer at the dreadful day of judgment," sounds somewhat forbidding here and was dropped from the Office of the Methodist Episcopal Church in 1864. However, "the charge to the parties is very solemn, as it should be," Dr. Summers states. "They may be conscious of impediments not known to others, . . . to which may be added such natural impediments as bar the due performance of conjugal duties. In all cases of this sort marriage is *ab initio* null and void."[1]

[1] "Commentary on the Ritual," in loc.

The *coupled together* of the ancient service was altered to *joined together* in the Protestant Episcopal, and to *married* in the Methodist Episcopal Office, probably for the sake of elegance of expression.

The provision as to what action need be taken if any man present objected was outlined by ancient Manuals and the English Prayer Books. Mr. Wesley, however, left this out. Perhaps too it belonged with the matter of the Banns and the judicial function of the priest—superseded later by the oversight of the State. We are still left with the rubric, "If no impediment be alleged," implying that if some impediment should be alleged the matter must be determined before proceeding. If a legal difficulty be presented, the State could be appealed to; if an ecclesiastical, the minister must decide according to the law of his Church. It is an almost unheard-of thing, however, for a marriage to proceed this far when there is a civil or ecclesiastical objection serious enough to prevent it. In the Protestant Episcopal Book it is written, "If no impediment be alleged or suspected."

The Espousal or Espousals are the mutual promises of each party to the other. In the Middle Ages they were quite often made before the actual marriage, sometimes even years in advance of it. The Espousal was a "formal and religious recognition of what would be now termed an engagement." It was considered in some cases almost as binding as the actual marriage. Blunt is quoted in giving the ceremonies connected with the Espousal: (1) verbal expression of free consent; (2) presentation of gifts, *arrae* or *sponsalia;* (3) giving and receiving a ring; (4) a kiss; (5) joining hands; (6) settling a dowry in writing.[2]

The *N.*, standing for Nomen here as in other places in these offices, became corrupted into *M*, by Wesley's time—Bishop Cooke thinks because *Name* or *Names* (abbreviated *n.vel n.*) became *nn*, then *m*. Dr. Summers thinks that the *M* here was to differentiate from the *N* still retained in the woman's espousal. At any rate the given name is meant to be used here and has been so understood from earliest times. The Methodist Episcopal Office since 1916 definitely calls for the "given name" in its rubric preceding the espousal.

"To thy wedded wife" is the old form of "to *be* thy wedded," etc. The Methodist Episcopal revisers of 1864 inserted the *be* here, though M. E. Church, South, and Protestant Episcopal Books have yet the old form. "After God's ordinance in the holy estate" looks like the influence of Luther's Office again. The rest of it is from the Sarum Use. The familiar obligation needs no analysis. It comprehends "all that pure and honest love includes, and excludes all that would mar its peace or divide its loyalty to the one pledged. Polygamy and concubinage are forever condemned by the vows of Christian marriage."[3]

[2] Blunt's "Dictionary," per Daniel. [3] Cooke, "History of the Ritual," p 266.

The woman's espousal of the man from time immemorial has contained the promise to *obey him* and *serve him*, but in 1864 the Methodist Episcopal Church left these words out, and in 1916 made the woman's espousal identical with that of the man. Dr. Summers did not agree to this. He cites Genesis iii. 16, 1 Corinthians xiv. 34, Ephesians v. 22, 24, Colossians iii. 18, Titus ii. 4, 5, and 1 Peter iii. 1–6 as Scriptural instances teaching submission of wife to husband. "Ministers who are so foolish as to omit the words *obey him* and *serve him*, at the instance of a weak woman, deserve severe censure," is his strong language. The Southern Ritual and the Protestant Episcopal Book yet retain these words, though they are indeed often omitted by the Southern ministry, and whether they be wise or unwise will doubtless be discarded in time. (Refer to records of the 1926 Convention of the Protestant Episcopal Church for recent action on this promise to "obey.")

The Giving in Marriage of the Woman is from the York Rite of Old England. It was omitted by Wesley, however, and is not found in Methodist Offices—until 1916 in the Methodist Episcopal Church. There could never have been any special objection to this ceremony; and as in most formal marriage services someone usually escorts the bride, and tacitly if not verbally "gives her away," it is perhaps wise to insert this old form here, making it optional as the M. E. Church has done. Dr. Summers includes this ceremony and the Betrothal among the parts here which are "implied in our service, but not formally prescribed because considered complex and unnecessary."

The Betrothal, or *Plighting of the Troth*, occurs at this place in the Rite. It is also an old form. Our modern expression *betrothed* implies engagement, but the technical name for this part of the marriage service is *betrothal*. *Troth* is from the Old English *treowa*, *trust* or *faith*, and indeed this latter synonym (*faith*) Mr. Wesley substituted here in place of this very word *troth*.

The Betrothal, like the Espousal, is a double covenant, the man plighting his troth to the woman, and the woman plighting hers to the man. Connected with this is a symbolic taking of the hand of the other person, and the repetition after the minister of the pledge of betrothal. Given names are again used, the Methodist Episcopal Office since 1916 again specifying in words "given name."

Note the Latin of the Sarum Use. The York Rite in place of *for better for worse* inserted *for fairer for laither* (loathlier). One MS. of Sarum we are told placed here *for fairer for fouler* (less fair). The "death us *departe*" was the Old English of *do part* of course, though the Puritans made a fight on that very expression, in 1661 getting it altered to *do part*—a very small matter for much ado.

The woman's pledge to the man as found in the Sarum Use, though ex-

pressed in the mother tongue, is a curious bit of medievalism. *Bonere*, so Daniel informs us, was from *bonour*, "gracious, gentle, debonair" (French, *de bon air*), and *buxom* (Old English, *bocsam, obedient*) was from *bugan, to bow*. We remember Milton's "L'Allegro," "So buxom, blithe, and debonair."

The Betrothal service is now optional in both Methodist Episcopal Offices. Indeed it was omitted from the Southern Book in 1854 and only reinserted in 1910. It belongs among the matters which Dr. Summers states are "implied but not prescribed" in our services. When this form was reinserted in the Office of the Southern Church in 1910, the old *troth* took the place of Wesley's *faith*, due likely to the influence of the Protestant Episcopal Form here. So *cherish* also at this date superseded *obey*, as it had done in the Methodist Episcopal Book in 1864. In that Office (M. E.) *plight* was added at the end of the woman's betrothal, in place of the ancient *give*, possibly an attraction from the same expression as used above.

This Betrothal service is quite often omitted. It is rather difficult for the parties, unless they are carefully trained (and even then the occasion usually disquiets them) to go through this form easily. For this reason it is often left out and, as stated above, made optional in Methodist Offices.

The Wedding is what we usually term the whole marriage service, but properly speaking it should mean only the "ring ceremony" in this Rite. To *wed* originally signified to engage one's self, then to marry. (Daniel.) The use of the ring in marriage was probably an outgrowth, at a very early date, of the ancient custom of giving a ring as a seal or sign by which power was transmitted, as for instance by a king to a trusted officer. (Gen. xli. 42.) It then became a token of love and respect. (Luke xv. 22: "Put a ring on his hand, . . .") Among both Jews and Romans in early days the ring was used in marriage (Cooke refers us to Juvenal's "Satires," vi. 27); and Dean Comber is quoted by Dr. Summers as stating that even the Christians in Clement Alexandrinus' time "gave their spouse a ring to declare her worthy of the government of the family, and thus it hath been used ever since." This same authority (Dean Comber) also gives us the symbolic meaning of the ring: "The metal . . . is gold, to signify how noble and durable our affection is; the form is round, to imply that our respect shall never have an end; the place of it is the fourth finger of the left hand, where the ancients thought was a vein which came directly from the heart, and where it may always be in view." Dr. Summers also tells us that this ceremony corresponds to the Roman *coemption* by which the man, as it were, purchased his wife.

But none of these things moved the Puritans. Because in their mind the ring was indissolubly connected with the blessing which was given it formerly—see our Sarum parallel here—and because it seemed to them to imply a certain idolatrous use of a "thing," they fought bitterly against

this ceremony. Closely connected here was the next line—"with my body I thee worship"—which also caused a furore among the *Puritani* as though it implied adoration. It is said that at the Hampton Court Conference King James himself explained the real meaning of worship ("to pay honor to"), and turning to Dr. Reynolds, the Puritan representative, the King said: "If you had a good wife yourself, you would think all the honor and worship you could do to her well bestowed." Note also Wycliffe's Version of Saint John xii. 26: "If any man serve me, my Fadir shal worschip hym" (per Daniel).

In spite of the Puritans the English retained the ring ceremony, but Wesley did not, omitting every mention of it elsewhere in the succeeding prayers and in the Pronouncement to the people. This was one of the places where he seems to have followed the demands of the Puritans, though what his reasons were we have no sure knowledge. The Protestant Episcopal Church in America abridged this form, omitting "with my body I thee worship."

In the mid-century revision of our Methodist Offices, the ring ceremony was restored and made optional in both Rituals (1864 M. E. and 1866 M. E. C. S.). The form in the Southern Book is very close to the Protestant Episcopal here, in both the directing rubric and the man's "wedding." The Methodist Episcopal form swings wider of the old form, its rubric directing more explicitly the whole ceremony. In the Methodist Episcopal rubric the *fourth* finger, as it is termed in all other Books, becomes the *third* agreeing with common parlance to-day. Be it remembered that the Latin *digiti* included the thumb, and this accounts for the numerical sequence here. Note the ceremony in the original Latin, in which the ring was moved from finger to finger.

Endow, Dr. Summers explains, "does not mean that he makes over to her a legal title to them (worldly goods) . . . but that she has the use of them in common with himself." The Methodist Episcopal revisers of 1864 omitted the *all* from "with *all* my worldly goods." The Southern form is more generous to the woman. There is a solemn ratification here in the name of the Trinity.

This ceremony, while optional in both Rituals now, is commonly requested and used.

The Wedding Prayer.—In the English Books, the Sunday Service, and the American Methodist Rituals there were several prayers in this Office, but we denominate this one—at present the only one remaining to us except the Lord's Prayer—as the "Wedding Prayer." It follows the "wedding" and in the English form of 1549 was an adaptation of the blessing of the ring as found in the Sarum Use. "As Isaac and Rebecca (after bracellettes & Iewels of golde geue of thone to thother) lived faithfully" was the 1549 form, though the matter in parenthesis was dropped

in 1552. Mr. Wesley omitted the mention of the ring in this prayer. The Protestant Episcopal Church retains it exactly as in the 1661 Book.

This is really a beautiful prayer. Neither Mr. Wesley nor the Methodist Rituals direct that the parties shall kneel, as the English Book does, "as the ceremony is frequently performed where there is no convenience for kneeling." (Summers, *in loc.*) Hence the parties, unless provision has been made otherwise, commonly stand during this prayer.

Isaac and Rebecca were specified, Dr. Summers held, because they were the outstanding example of monogamous marriage among the patriarchs. However, from the context of the 1549 service, it appears that they were the examples of persons giving tokens (bracelletes & Iewels) to each other, and therefore apologists for the use of the ring here. The form of this prayer as Wesley passed it was unchanged until after 1844. In 1910 the Methodist Episcopal Church, South, got rid of Isaac and Rebecca and the Methodist Episcopal Church followed by deleting them in the same manner in 1916. With all the deletions of 1552, Wesley, and the Methodist Episcopal Churches, this prayer yet retains its literary unity and elegance, and is a very beautiful form—a contrast in this respect to the prayer in the Office for Infant Baptism, which has been so much altered and so little improved.

It is to be noted that the Lord's Prayer precedes this prayer in the Ritual of the M. E. Church, South, and has since 1866, following in this respect the Protestant Episcopal Book. Indeed the influence of that Liturgy is nowhere seen to be stronger than in the late revision of our Marriage service—especially in the Ritual of the M. E. Church, South.

"Whom God Hath Joined."—The joining together of hands by the minister and the accompanying Pronouncement are from Hermann. "When he does this he should put his right hand upon theirs, and speak the words of ratification and publication in a firm, authoritative tone. He should pronounce the Christian names of the parties distinctly." (Summers, *in loc.*) It is to be noted that the Methodist Episcopal revisers of 1864 transposed this form—"Whom God hath joined"—to the end of the Pronouncement, as one rubric has introduced both these forms since 1792.

The Pronouncement was formerly to the company or congregation (in English Books and Wesley), but, as mentioned above, since 1792 a single rubric has been left to serve for this form, and the *and say* of that rubric does not specify to whom. This allows (in Methodist Offices) the minister to keep the hands joined while "ratifying and proclaiming," as Summers had it. In the M. E. Church it would be "proclaiming and ratifying," since the 1864 transposition of the "Whom God hath joined" to the end of this proclamation.

Note that again Wesley omits mention of the ring, though it is seen to be in Hermann's *Consultatio* at this place. In the English Book the min-

ister sums up the situation, using the given names: they have "consented together in wedlock"; "witnessed the same before God"; "pledged troth"; and declared the same by "giving and receiving a ring," and "by joining hands." Mr. Wesley and our Southern Book follow this form except "the same is declared" *by joining hands*, not *by giving the ring*. This was once again Wesley's omission of a reference to the ring. The Methodist Episcopal revision of 1916, however, put the old "giving and receiving a ring" back here. The pronouncement that they are husband and wife together in the name of the Holy Trinity is perhaps as lofty an act as our ministry may perform when not actually celebrating one of the Sacraments ordained of Christ.

The M. E. Office (1864) substituted *husband* for *man* in "man and wife together," and the Southern Church followed in 1914—a change doubtless in the interest of modernization of language.

The Blessing or Benediction is from Sarum. The 1549 Book retained the sign of the cross in this prayer, but 1552 saw its omission. The only changes made until the present have been in recent Methodist Episcopal history, and these are very slight. "The blessing, . . . being for the bridal pair, should be pronounced while the minister still holds their clasped hands. This concludes an exquisite and perfectly beautiful service." (Summers, referring to the M. E. S. C. Office.) Bishop Cooke, however, states that the "act of blessing is usually given with uplifted and extended hand."

With this Blessing the M. E. Church, South, and Protestant Episcopal Offices close.

The Psalms, etc., were evidently in former days preparatory to Communion—that Sacrament which is, or has been, in almost every Office in the Ritual. Wesley left out the Psalms here, but retained

The Kyrie and Lord's Prayer.—(See pages 252 and 133.)—The Lord's Prayer, it may be mentioned here, was retained by the Southern Church when all this latter part of the service was done away. In 1854 it was made to follow the pronouncing of the parties man and wife, but in 1866, as we have indicated, it was placed before the Wedding Prayer. It still retains its old position in the M. E. Office. Observe that again the doxology has been a Methodist addenda to the prayer in this Office as in other places.

Responses.—These were retained by Wesley for this Office, but 1792 saw their omission, doubtless for brevity and less formality.

Prayer, "O God of Abraham."—This prayer asking for a blessing upon the couple has only recently been dropped (1916) from the M. E. Ritual. The Southern Book did away with it in 1854, as the service seems to be complete without it. The 1552 matter in the 1661 Office took the place of a mention of "didst sende thy Aungell Raphaell to Thobie, and to Sara."

Prayer, "O Merciful Lord."—This prayer for the couple's fruitfulness in procreation of children belongs in those parts of this Office which a historian of the Protestant Episcopal Book in America stated "were omitted as being indelicate." Note the rubric introducing it in 1661 and Wesley; 1792 saw this Office printed without this form.

Prayer, "O God Who."—This prayer also lasted long in Methodist Offices. It is a form of prayer corresponding somewhat to the marriage address—that is, it sets forth the Scriptural view of marriage and asks for grace for the newly married. The Puritans objected to the term "hast consecrated the state of Matrimony to such an excellent mystery," fearing it implied a Sacrament. Wesley, however, retained this and so did the Methodist Episcopal Churches until their deletion of this entire form—1854 M. E. C. S.; 1864 M. E.

The Benediction is somewhat similar to the one we have already noted as the Blessing. Formerly in this there was the sign of the cross made by the priest, as the 1549 Book indicated, but this was not retained in 1552. This entire form was omitted by the Southern Church in 1854, but not until 1916 by the Methodist Episcopal. It concluded this Office as it stood in 1844. In 1916 in place of this benediction the Methodist Episcopal Church substituted the benediction from the Communion Office.

The Address to the Married was a long discourse setting forth the duties of husbands and wives toward each other as the New Testament teaches. It was not retained by Wesley and is so long that we do not print its text in our scheme.

The rubric in the First Prayer Book respecting Communion ordered definitely that the "newe maried couple must receive Communion on the same day of the marriage." The 1661 rubric softened the imperative here very much, making the matter *convenient*, that is, *proper*, *fitting*. This was the influence of the ancient "Marriage Mass" as it was sometimes popularly called. This of course was never in Methodist Books.

Additional Liturgical Notes.

If ever a minister may be pardoned for wishing to "do well," it is as the officiating clergyman at a marriage ceremony. As the world usually puts forth its best efforts to smile upon a man and woman at their marriage, so the minister, representing the Church, feels himself challenged to be at his best while bringing the blessing of God upon this divine-human institution. The occasion is one in which happiness is blended with sobriety, in which the ratification of a solemn covenant under God is made a time of merriment and joy; but the minister should remember that he is absolute master of the occasion until the marriage is completed. The Rite is indeed a religious service, and that the minister should not forget.

In formal church weddings the minister and persons to be married

usually arrange to arrive simultaneously at the chancel or before the altar. If anything, the minister should be in his place a few seconds before the couple take their positions. If there is a formal march, the minister may arrange to appear before the congregation and take his station while the groom and his attendants are entering. If there be a rehearsal beforehand, the minister is usually invited to be present or he is so informed of arrangements as to understand the individual wishes of the couple. Oftimes he is requested to advise with regard to the liturgics of the ceremony and is expected to be an authority on all such matters.

When a march is played, the musician usually ceases playing in time for a moment's pause before the minister commences the ceremony. If the people present have not arisen while the party is entering and approaching the minister, they usually stand when the ceremony begins and continue standing throughout. There is no rubric covering this, but ancient English custom is here followed.

The General Address is delivered to all—a splendid composition, calling for sure yet gracious expression on the part of the minister. The challenge to show cause against the marriage, as it is a sweeping one, should be addressed to the audience.

The Challenge to the Parties is usually given in a more personal tone than the speech before, as it is addressed to the couple only, and an earnest look at each of the parties makes the challenge a more solemn one.

Pausing only a fraction of a second, the minister then proceeds with the Espousal—the "Wilt thou have," etc. In this the given names are used, and these the minister should learn carefully beforehand. The man of course is first questioned, then the woman.

At this point in the Ritual of the Methodist Episcopal Church there follows an optional use of the question: "Who giveth this woman in marriage?" The father, brother, or relative so doing says: "I do." This ceremony is not found in the Southern Ritual.

This concludes, according to some authorities, the first part of the Matrimonial service. The man and woman have publicly signified their willingness to espouse each other, the kinsman has given away the bride, now the actual marriage begins. In accordance with this idea, many Protestant Episcopal clergymen at this point lead the couple from the floor or nave of the church up a step or two nearer the chancel or altar, where the service is continued. There is no hint of such usage, written or unwritten, in Episcopal Methodism.

Now comes the Betrothal: "I, M., take thee, N.," etc. This is sometimes omitted, as the mutual pledges are rather long and often the couple request that this part of the ceremony be left out—though the Methodist Rituals have always called for it. The rubric here orders the couple to "say after the minister," and thus the necessity of outlining first to the

man and then to the woman their mutual pledges. The minister always divides the words of the Betrothal into short phrases that may easily be followed: "I, John"—"*I, John*"—"take thee, Mary"—"*take thee, Mary,*" etc. The man takes the woman by her right hand until he finishes plighting his troth to her; "then shall they loose their hands," the rubric orders, after which the woman shall take the man by his hand for her pledge. As this is simply a re-clasping of right hands, the minister may divide the hands himself after the man's betrothal and then immediately bring them together again for the woman's pledge. This is a beautiful and symbolic ceremony, as well as an ancient and striking part of the matrimonial office, and the service gains much when it is impressively performed.

Then follows the "Wedding" or "Ring Ceremony," as it is commonly called. Often the ring is in possession of the attendant of the groom until this point in the ceremony is reached, when he hands it to the groom. The groom first gives the ring to the woman, who hands it to the minister, who in turn hands it to the man, who places it upon the fourth finger (the third, we call it) of the woman's left hand and "weds" her by repeating the prescribed formula. The circle of the ring from man to woman to priest to man to woman is part of the ancient symbolism typified by the ring itself. The Methodist Episcopal rubric here—an 1864 reinsertion—does not call for this preliminary circle of the ring, but "the man shall here hand a Ring to the minister, who shall return it to him and direct him to place it on," etc. The Southern Ritual (an 1866 reinsertion) follows the English Book: "The man shall give unto the woman a ring, and the minister taking the ring" (from the woman, of course) "shall deliver it to the man, to put it on," etc. The speech of the man, "With this ring I thee wed," follows. The rubric calls for this to be "taught by the minister," who proceeds to outline it phrase by phrase just as in the Betrothal. Often the minister places his hand over the hand of the man and woman while the ring is held by the man and while he is "wedding" the woman. This whole ring ceremony is optional in Methodist Episcopal Rituals.

The Wedding Prayer follows, whether or not the ring ceremony is used. The English Book calls for the couple to kneel for this prayer, but Mr. Wesley omitted this direction and so does the Protestant Episcopal Prayer Book at this place. In the usual ceremony, therefore, the couple remain standing with bowed heads, "as the ceremony is frequently performed where there is no convenience for kneeling." In the Southern Book the Wedding Prayer is prefaced by the Lord's Prayer, which is following the lead of the Protestant Episcopal Prayer Book—not the English.

After the Prayer the minister is ordered to join the right hands of the couple. A quiet "Join right hands" suffices to bring this about, and the minister usually prefers to keep his hand upon the clasped hands of the

pair as he pronounces the solemn, "Whom God hath joined." In the Methodist Episcopal Ritual this sentence does not follow the Prayer as in all other offices mentioned here, but since 1864 has followed the Pronouncement.

This Pronouncement or public affirmation of the marriage likewise should be spoken to the general company. After it comes the final blessing. It is the custom in the Protestant Episcopal Church for the couple to kneel for the Blessing; but as intimated in our Notes, Summers and Cooke, who are our Methodist authorities in this matter, imply that the couple may remain standing. Bishop Cooke states that the minister's arm should be uplifted for the Blessing; Dr. Summers, that the minister may well continue to hold the clasped hands of the bridal pair while delivering this prayer. To us, however, it would seem more fitting, if there be any convenience at all for so doing, that the couple should kneel at the close of the service for the final Blessing by the minister. This Blessing concludes the Office for the M. E. Church, South, and for the Protestant Episcopal Church.

The Methodist Episcopal Ritual, however, calls for the Lord's Prayer directly after the Blessing, "to be repeated by the Minister and people." Then follows the Benediction—that of the Communion and Ordination services. The married couple as well as the congregation remain in the attitude of prayer until the close of this Benediction. Should there be a march for the bridal party after the ceremony, the audience of course remains quietly in place, standing, until the wedding party has retired. The minister usually takes the opportunity immediately after the ceremony to speak a word or two of friendly congratulation and good will to the bride and groom. If this is done graciously, it serves to break the awkward pause between the conclusion of the service and the departure of the couple from the altar.

THE BURIAL OF THE DEAD

THE BURIAL OF THE DEAD

THE disposition of the bodies of the dead is among every people closely connected with religion. Belonging as it does to a mystery, death itself has been interpreted according to everyone's faith, hope, or charity, and so each people has disposed of its dead according to religious conviction. With the Egyptians in the dawn of history had developed what almost may be termed a "science of the dead," and under the smileless sky of that smileless land there stand to-day the pyramids, monuments of man's early respect and hope for departed man. Jewish practices in regard to the dead are referred to all through the Scriptures. "When life had fled, the relatives kissed the body, then closed the eyes (Gen. xlvi. 4, 11); it was then washed (Acts ix. 37), and wrapped in numerous folds of linen (Matt. xxvii. 59), or in graveclothes (John xi. 44) between which there were laid odoriferous spices, myrrh, aloes, etc."[1] The Jews buried and did not burn their dead as did the Romans. The burial places were outside towns and villages, though Samuel was buried "in his house at Ramah," and perhaps other kings and prophets likewise were granted intramural burial.

With the advent of Christianity and the hope of immortality which burns so powerfully through it—a contrast to the hesitant Pharisee-Sadducee controversy among the Jews—greater care and reverence for the dead were manifested. This was perhaps from a twofold reason: The belief in the immortality of the person would inspire much greater respect; and the heightened consciousness and duty of the living Christians would cause them to go farther than Paganism would in this charitable work. The Christians buried the dead, a contrast again to the Romans, and Eusebius relates how the persecutors of Christianity thought to do still greater harm to them by burning the bodies of their dead.

Burial places in the late empire were outside cities and towns, but the soil in Rome permitted the digging of passages under the earth—and so the catacombs. When in time the Christians became so favored that they might bury where they chose, gradually there grew the custom of burying near the last resting place of some saint or martyr. Interment in churches dedicated to such personages then came into being, and shortly grew to such proportions that Theodosius in 386, and finally the Second Council of Braga in 563, rebuked this and attempted to suppress it. But the desire to be buried on "holy ground" was so strong that, in one way or another, the more influential generally obtained the right to such a burial. In England especially the old families usually secured a tomb inside the church.

Funeral rites have always reflected the religious conviction of a people.

[1] Schaff-Herzog Encyclopedia.

With the pagan this was defeat and sorrow, but the Christian has ever sounded a note of victory and joy. Cyprian (*de mortal.* Sec. 20) and Augustine (*de consol. Mort.* ii. cap. 5) endeavored to alter the dress of mourning from black to joyful robes, but in this nature would not be denied, and sad hearts desire sad clothing. The earliest rites at Christian burial consisted mainly of hymns and psalms expressive of the joy and hope anticipated in the new life.

The medieval services for the dead included, according to Daniel, (1) the Commendation of the Dead, said in the house between death and burial (corresponding to our "committal"); (2) the inhumation itself; (3) the Mass for the Dead (also termed the Requiem—*requiem eternam dona eis, Domine*); (4) Office for the Dead (the Dirge—*Dirige in conspectu tuo viam.* Ps. v. 8); (5) Trentals or Masses said for thirty days after death; (6) anniversary commemorations.

With the Reformation and First English Prayer Book much of this was changed. The Communion connected with this service was in the 1549 Office, but omitted in 1552—indeed the First Book was attacked by the Reformers at this very point. The Commendation or Committal has been the fiercest battle ground in this Office—and it was omitted by Mr. Wesley in his Order for the Burial of the Dead.

Methodist custom has followed English. Wesley's Office was an abridgment of the older form, and Methodist custom has simply followed the ways of the fathers. The addition to this Office of a Sermon or remarks seems to be an American institution, though there never was until 1870 in the Southern Ritual any rubric calling for a Sermon. The occasion, however, usually furnished the early preachers a chance for extolling the departed if a Christian, or of "drawing lessons" for the living, if he were not. This custom is of late years rapidly passing. So also is the Church-funeral, the Office being now read and the service conducted in the house, in the great majority of cases. The barbarous custom of "viewing the remains" still persists in some localities, but as it simply panders to morbid local curiosity the ministry and better class of undertakers are gradually making their influence felt in stopping it.

Who May Conduct the Rites.—The Discipline now contains little direction as to the duty of the ministry toward the conduct of funerals. "We will on no account whatever make a charge for burying the dead" is in the M. E. Ritual for this Office, transferred from the Discipline. This was omitted in 1858 from the Discipline of the M. E. Church, South, never having been placed in the printed Office. The present Disciplinary directions as to elders, deacons, etc., do not mention specifically the burial of the dead as either privilege or duty of any special order or kind of minister. "To perform all the parts of divine worship" is among the duties of an elder, "to perform all the duties of a traveling preacher"

among those of the deacon, covering doubtless the burial of the dead. The fact that this Office is provided in the Ritual and urged for use "invariably" is enough authorization for our ministry. Be it noted that the conduct of this service is not definitely forbidden to any type of minister nor even the laity, save that the word *minister* in the rubrics implies a licensed or ordained person. In 1784 "to bury the dead" was listed as one of the duties of a deacon, but this was later dropped.[2]

Persons Refused This Office.—None. The Church of England had a rubric excluding certain from Christian burial—unbaptized, suicides, and excommunicate. Mr. Wesley omitted this rubric, though the Protestant Episcopal Church retained it with certain changes: "Here it is to be noted that this Office is not to be used for any unbaptized *adults*, *any who* die excommunicate, or any *who* have laid violent hands upon themselves." (Italics indicate matter peculiar to Protestant Episcopal Office.) Methodist ministers have ever felt it their duty as Christians to pay such honor as possible to the human body in burial, and do not refuse to officiate at any kind of funeral, though Bishop Cooke implies that the prayer, "I heard a voice . . ." should not be used at the burial of any but Christians.[3]

[2] See p. 46. [3] Cooke, "Commentary on the Ritual," 276.

Sources	*1661* (1661 Prayer Book)	*Wesley* (Wesley's Sunday Service)
Inhumatio defuncti	THE ORDER FOR THE BURIALL OF THE DEAD	THE ORDER FOR THE BURIAL OF THE DEAD.

PRELIMINARY RUBRICS

Here is to be noted, that the Office ensuing is not to be vsed for any that die vnbaptized, or excomunicate, or have laid violent hands vpon themselves.

The Priest and Clerks meeting the Corps at ye *entrance of the* Church-*yard*, and *going before it*, either into the Church, or towardes the grave, shall say, or sing;

The *Minister* meeting the Corpse, and going before it, shall say,

PROCESSIONAL ANTHEMS

(Sarum)
Ego sum resurrectio & vita: qui credit in me etiamsi mortuus fuerit viuet, et omnis qui viuit & credit in me non morietur in eternam (*Officium defunctorum, ad laudes: Inhumatio defuncti*)

(St: Iohn. 11. 25.26.
I am the resurrection, and the life (sayth the Lord:) he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die.

I Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. John, xi. 25,26.

Credo quod redemptor meus viuit et in nouissimo die de terra surrecturus sum. Et in carne mea videbo deum saluatorum meum.
Quem visurus sum ego ipse & non alius & oculi mei conspecturi sunt (*Officium defunctorum: resp. lect. i. ad mat.*)

(Iob. 19. *25.26.27.*
I know that my Redeemer liveth, and that he shall stand at the latter day vpon the Earth. And though after my skin worms destroy this body; yet in my flesh shall I see God; whom I shall see for my self, and mine eyes shall behold, and not another.

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Job, xix. 25, 26, 27.

Vulgate. sicut Domino placuit, ita factum est.

(1. Tim. *6. 7.*
(Job. 1. *21*)
We brought nothing into this world, and it is certein, we can carry nothing out . The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

We brought nothing into this world, and it is certain we can carry nothing out . The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.
1 Tim. vi. 7. Job, i. 21.

THE PSALMS

After they are come into the Church, *shall* be *read, one or both of* these Psalms following.

Then shall be read,

The Great Bible (Cranmer's)

(*Dixi Custodiam. Psal. 39.*
I said, I will take heed to my wayes: that I offend not in my tongue.
I will keep my mouth, as it were with a bridle: while the vngodly is in my sight.
I held my Tongue, and spake nothing: I kept silence, yea even from good words, but it was pain and grief to me.
My heart was hot within me, and while I was thus musing, the fire kindled: and (at the last) I spake with thy tongue.
Lord let me know mine end, and the number of my dayes: that I may be certified, how long I have to live.

1844	*M. E. C. S.*	*M. E.*
(M. E. Ritual 1844)	**(Ritual 1922 M. E. C. S.)**	**(Ritual 1924 M. E. Church)**
18— THE ORDER *OF* THE BURIAL —04 OF THE DEAD.	THE ORDER OF THE BURIAL OF THE DEAD.	18_{72} BURIAL OF THE DEAD
		1892 *(We will on no account whatever make a charge for burying the dead.)*
		1872 *Form for Burial of the Dead*
	PRELIMINARY RUBRICS	
1792– *N. B. The following or some other solemn service shall be used.*	(1858)	(1848)
The minister meeting the corpse, and going before it, shall say,	The minister, meeting the corpse and going before it, shall say:	The Minister, going before *the Body* 19— —16 shall say:
	PROCESSIONAL ANTHEMS	
I am the resurrection and the life; 1844 he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die, John, xi. 25, 26.	I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. John xi. 25, 26.	I am the resurrection, and the life: he that believeth *on* me, though he *die*, yet shall he live; and whosoever liveth and believeth on me shall never die. (John 11. 25, 26.)
I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, Job xix, 25, 26, 27.	19— *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. 2 Cor. v. 1.* —10	19— *For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. (2 Cor. 5. 1.)* —16
We brought nothing into this world, and it is certain we can carry nothing out . The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. 1 Tim. vi, 7; Job i, 21.	We brought nothing into this world, and it is certain we can carry nothing out . The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. 1 Tim. vi. 7; Job i. 21.	19— *And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb.* (*Rev. 21. 22, 23.*) —16
	THE PSALMS	
(1792)	Re-in. 1870— After they come into the church, *or house*, shall be read 19— *the* following *selections from* Psalms *xxxix. and* xc.: —10	Re-in. 1868 In the *House or* Church *may* be read one of the following Psalms:
		(
		Psalm 39 re-inserted. here in 1868. Omitted 1916.
	(Re-in. 1910) Lord, *make* me *to* know mine end, and the *measure* of my days, *what it is;* that I may *know* how *frail* I *am.*	

Sources	*1661*	*Wesley*
The Great Bible (Cranmer's)	*Behold, thou hast made my dayes as it were a span long: and mine Age is even as nothing, in respect of thee, and verily every man living is altogether vanity.* *For man walketh in a vain shadow, and disquieteth himselfe in vain: he heapeth vp riches, and cannot tell who shall gather them.* *And now, Lord what is my hope? truly my hope is even in thee.* *Deliver me from all mine offences: and make me not a rebuke vnto the foolish:* *I became dumb, and opened not my mouth: for it was thy doing.* *Take thy plague away from me: I am even consumed by means of thy heavy hand.* *When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth (fretting a garment:) every man therefore is but vanity.* *Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.* *For I am a stranger with thee: and a sojourner as all my Fathers were.* *O spare me a little, that I may recover my strength: before I go hence and be no more seene.* Glory be to the Father, and to the Son; and to the holy Ghost. As it was in the beginning, is now, and ever shall be: world without end. Amen.	
(Authorized Version)	(*Domine, refugium. Psal. 90.*	Psal. xc.
	Lord, thou hast been our refuge: from one generation to another.	Lord, thou hast been our refuge from one generation to another.
	Before the mountaines were brought forth, or ever the earth, and the world were made: thou art God from everlasting, and world without end. *Thou turnest man to destructon: again thou sayst, Come again ye children of men.* *For a thousand years in thy sight, are but as yesterday seeing that is past as a watch in the night.* *As soon as thou scatterest them, they are even as asleep: and fade away suddenly like the grass.*	Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end. Thou turnest man to destruction: again thou sayest, Come again, ye children of men. For a thousand years in thy sight are but as yesterday; seeing that is past, as a watch in the night. As soon as thou scatterest them, they are even as a sleep, and fade away suddenly like the grass.

1844	M. E. C. S.	M. E.

19—
And now, Lord, what *wait I for?*
My hope is in thee. —10

Re-in. 1868
Omitted 1916

Hear my prayer, O Lord, and *give* ear unto my cry;
hold not thy peace at my tears:
for I am a stranger with thee, and a sojourner, as all my fathers were.
O spare me that I may recover strength, before I go hence and be no more.

1916— *Psalm 23*

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

1858 Re-in. (A. V.) 18—
Lord, thou hast been our *dwelling place in all* generations.
—58

Before the mountains were brought forth, or ever *thou hadst formed the* earth and the world, *even from* everlasting *to everlasting, thou art God.*

(
1910
)

Omitted 1792

For a thousand years in thy sight
18—
are but as yesterday *when it* is
—58
past, *and* as a watch in the night.

Thou carriest them away as with a flood; they are as *a* sleep: *in the*
1858
morning they are like grass *which groweth up,*

18— 1916—
Psalm 90. 1, 2, 4–6, 12, 14, 16, 17
—68 18—
Lord, thou hast been our *dwelling place in all* generations.
—68

Before the mountains were brought forth, or ever *thou hadst formed the earth and* the world, *even from everlasting to* everlasting *thou* art *God.*

(
1916
)

For a thousand years in thy sight
18—
are but as yesterday *when it* is
—68
past, *and* as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: *in the*
1868
morning they are like grass *which groweth up.*

Sources	*1661*	*Wesley*
	In the morning it is green, and groweth vp: But in the Evening it is cutt down (dryed vp) and withered.	In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.
	For we consume away in thy displeasure: and are afraid at thy wrathfull Indignation.	For we consume away in thy displeasure; and are afraid at thy wrathful indignation.
	Thou hast sett our misdeeds, before thee: and our secret sins in the sight of thy Countenance.	Thou hast set our misdeeds before thee, and our secret sins in the *light* of thy countenance.
	For when thou art angry, all our dayes are gon : we bring our years to an end, as it were a tale that is told.	For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.
	The dayes of our Age are threescore years, and ten, and though men be so strong that they come to fourscore years; yet is their strength then but labour and sorrow, so soon passeth it away, and we are gon .	The days of our age are threescore years, and ten; and though men be so strong, that they come to fourscore years, yet is their strength then but labour and sorrow: so soon passeth it away, and we are gone.
	But who regardeth the power of thy wrath: for even, thereafter as a man feareth, so is thy displeasure.	But who regardeth the power of thy wrath: for even, *according to thy fear,* so is thy displeasure.
	O teach vs to number our dayes: that we may apply our hearts vnto wisdom.	*So* teach us to number our days, that we may apply our hearts unto wisdom.
	Turn thee again, O Lord, at the last: and be gratious vnto thy servants.	Turn thee again, O Lord, at the last, and be gracious unto thy servants.
	O satisfie vs with thy mercy, and that soon: so shall we rejoyce and be glad all the dayes of our life.	O satisfie us with thy mercy, and that soon; so shall we rejoice and be glad all the days of our life.
	Comfort vs again, now after the time that thou hast plagued vs: and for the years wherein we have suffered adversity.	Comfort us again, now after the time that thou hast plagued us, and for the years wherein we have suffered adversity.
	Shew thy servants thy works: and their children thy Glory.	Shew thy servants thy work , and their children thy Glory.
	And the glorious Majestie of the Lord our God be vpon vs: prosper thou the work of our hands vpon vs, O prosper thou our handy work.	And the glorious majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.
	Glory be to the Father, and to the Son: and to the holy Ghost.	Glory be to the Father, and to the Son, and to the Holy Ghost.
	As it was in the beginning is now and ever shall be: world without end. Amen.	As it was in the beginning, is now, and ever shall be, world without end. Amen.

THE LESSON

(Sarum)	Then shall follow the Lesson taken out of the fifteenth Chapter *of* the *former* Epistle *of Saint Paul* to the Corinthians.	Then shall follow the Lesson taken out of the fifteenth chapter of the *first* Epistle of Saint Paul to the Corinthians.
He due sequentes epistole legantur per totum annum ad missam quotidianam pro defunctis alternis vicibus per totam hebdomadam . Lectio libri Apocalypsis beati Iohannis apostoli. (xv.c	(1 Cor. 15. *20*	1 Cor. xv. 20)
Fratres. Christus resurrectus a mortuis: primitie dormientium. Quoniam quidem per hominem mors: & per hominem resurrectio mortuorum. Et sicut in adam omnes moriuntur: ita & in xpo omnes viuificabuntur. Vnusquisque autem: in suo ordine.	Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christs, at his coming. Then	Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's, at his coming. Then
(Hermann)	cometh the end, when he shall have delivered vp the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reigne till he hath put all enemyes vnder his feet; The last enemy that shall be destroyed is death, for he hath put all things vnder his Feet. But when he sayeth all things are put vnder him, it is manifest that he is	cometh the end, when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule and all authority and power: for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: for he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is
Licebit quoque . . . coram concione populi ad sepulturae locum coacta, sequentem lectionem proponere atque explanare . Ex cap. prioris ad Corinth. XV. Nunc autem Christus surrexit ex mortuis primitie eorum &c. usque ad eum locum, Quid facientes.		
vel.		

1844	*M. E. C. S.*	*M. E.*
	In the morning it *flourisheth*, and groweth up; in the evening it is cut down and withere*th*.	In the morning it *flourisheth*, and groweth up; in the evening it is cut down, and withere*th*.
	19_{10}	19_{16}
	The days of our *years* are three score years and ten; and *if by reason of strength* they *be* fourscore years, yet is their strength labor and sorrow; *for it is soon cut off, and we fly away.*	19_{16}
	1910	
	So teach us to number our days, that we may apply our hearts unto wisdom. *Return*, O Lord, *how long? And let it repent thee concerning* thy servants. O satisfy us *early* with thy mercy; *that* we *may* rejoice and be glad all *our* days. *Make us glad according to the days wherein* thou hast *afflicted* us, and the years wherein we have *seen evil.* *Let thy work appear unto* thy servants, *and thy glory unto their children.* And *let* the *beauty* of the Lord our God be upon us: *and establish* thou the work of our hands upon us; *yea, the work of our hands establish thou it.*	So teach us to number our days, that we may apply our hearts unto wisdom. 19_{16} O satisfy us *early* with thy mercy; *that* we *may* rejoice and be glad all *our* days. 19_{16} *Let thy work appear unto* thy servants, *and thy* glory *unto their children.* And *let the beauty of the Lord our* God be upon us; *and establish* Thou the work of our hands upon us; *yea, the work of our hands establish thou it.*
	Editor's Note:—Changes above due to Authorized Version.—1858.	Editor's Note:—Changes above due to Authorized Version.—1868.

THE LESSON

	Re-in 1858 Then shall follow the lesson, 1870 1 Corinthians *xv. 20–58, or the following abridgment.*	Re-in. 1868 Then *may* follow the *reading* of the Epistle *as follows:* 1888— 19— 1 Co*rinthians* 15. 41–*49*, *53*–58. —16
	Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet.	
	18_{70}	

Sources

Ab eo loco. Hoc autem dico fratres, quod caro & sanguis, usque ad finem capitis.

1661

excepted which did put all things vnder him. And when all things shall be subdued vnto him, then shall the Son also himselfe be subject vnto him that put all things vnder him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

And why stand we in ieopardy every hour? I protest by your rejoycing, which I have in Christ Iesus our Lord, I die daily. If after the maner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not ? Let vs eat, and drink, for to morrow we die. Be not deceived, evil communications corrupt good manners. Awake to righteousness and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, how are the dead raised vp, and with what body do they come?

Thou fool, that which thou sowest is not quickned except it dye. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheate, or of some other grain; but God giveth it a body, as it hath pleased him and to every seed his own body. All Flesh is not the same flesh, but there is one kind of flesh of men, another flesh of Beasts, another of fishes, and another of Birds. There are also celestial bodyes, and bodyes terrestriall; but the glory of the celestiall is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the Moon, and another glory of the Stars; for one star differeth from another star in glory. So also is the resurrection of the dead; it is sown in Corruption, it is raysed in incorruption; it is sown in dishonour, it is raysed in Glory; it is sown in weakness, it is raysed in power: it is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body. And so it is written, The first man Adam, was made a living soul, the last Adam was made a quickning spirit. Howbeit, that was not first, which was spiritual; but that which is naturall, and afterward that which is spirituall. The first man is of the earth, earthy: the second man is the Lord from heaven . As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have born the Image of the earthly, we shall also bear the Image of the Heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither

Wesley

excepted *who* did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

And why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it, if the dead rise not ? Let us eat and drink for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not: for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead; it is sown in corruption; it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam, was made a living soul: the last Adam was made a quickening spirit. Howbeit that was not first, which was spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven . As is the earthy, such are they *also* that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither

1870

But some man will say, How are the dead raised up? and with what body do they come
1910
Thou foo*lish one*, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celstial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body, it is raised a spiritual body.

1870

(Re-insertion 1868 began here)

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is
19—
raised a spiritual body. *If* there is
—16
a natural body, there is *also* a spiritual body. So *also* it is written, The first man Adam *became a* living soul. The last Adam *became* a *life-giving* spirit. Howbeit that *is* not first which *is* spiritual, but that which is natural; *then* that which is spiritual. The first man is of the earth, earthy: the second man is 1916 of heaven . As is the earthy, such are they *also* that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.
19_{16}

Sources	*1661*	*Wesley*
	doth corruption inherit incorruption. Behold, I shew you a Mystery, We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the Saying that is written. Death is swallowed vp in victory. O Death where is thy Sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks be to God which giveth vs the victory through our Lord Iesus Christ. Therefore my beloved brethren, be ye stedfast, vnmoveable, alwayes abounding in the work of the Lord, forasmuch as ye know, that your labour is not in vain in the Lord.	doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: For the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God *who* giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know, that your labour is not in vain in the Lord.

(ALTERNATE LESSONS)

1844 *M. E. C. S.*

Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

M. E.

For this corruptible must put on incorruption, and this mortal must put on immortality. *But* when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall *come* to pass the saying that is written, Death is swallowed up in victory. O death, where is thy *victory*? O *death*, where is thy *sting*? The sting of death is sin; and the *power* of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ. *W*herefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

ALTERNATE LESSONS

1910

At the burial of a child the following may be used instead of the foregoing scriptures:

2 Samuel xii. 16–23.

David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.

And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

Then David arose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

Then said his servants unto him, What thing is this that thou hast done? Thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.

1916

Or this:

John 14. 1–3, 15–20, 25–27.

Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.

If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you.

These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

Sources *1661* *Wesley*

(SERMON, HYMN, PRAYER, ETC.)

ANTHEMS AT THE GRAVE

When they come *to* the Grave, while the Corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing.

(Sarum)

Homo natus de muliere, breui viuens tempore: repletur multis miserijs: qui quasi flos egreditur & conteritur & fugit velut vmbra: & nunquam in eodem statu permanet. . . . (Job xiv. 1–6) *Lectio v. ad matutinum officii defunctorum*)

Media vita in morte sumus: quem querimus adiutorem: nisi te domine, qui pro peccatis iuste irasceris. Sancte deus. Sancte fortis. Sancte & misericors saluator: amare morti ne tradas nos. Ne proijcias nos in tempore senectutis cum defecerit virtus nostra ne derelinquas nos domine. Sancte deus sancte fortis sancte et misericors saluator amare morti ne tradas nos.

Man that is born of a Woman, hath but a short time to live, and is full of misery. He cometh vp, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the mids of life we *are* in death: of whom may wee seek for succour, but of thee, O Lord, who for our sins art iustly DISPLEASED.

Yet, O Lord God most holy, O Lord most mighty, O holy, and most mercifull Saviour, deliver vs not into the bitter pains of eternall death.

At the Grave, *when* the Corpse is laid in the earth, the *Minister* shall say,

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the mid*st* of life we are in death; of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

1844

M. E. C. S.

1910—

And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me that the child may live?

But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.

Mark x. 13–16.

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And he took them up in his arms, put his hands upon them, and blessed them.

M. E.

1916— *Or this:*

Revelation 7. 9–17.

After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and thy cry with a great voice, saying,

Salvation unto our God who sitteth on the throne, and unto the Lamb.

And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying,

Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they? And I say unto him, My Lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

SERMON, HYMN, PRAYER, ETC.

1858

Here may follow a suitable hymn, a sermon, or exhortation, and an extemporary prayer.

ANTHEMS AT THE GRADE

orpse is laid in the

arth, the minister shall say,

Man that is born of a woman

ath but a short time to live, and

s full of misery. He cometh up,

nd is cut down like a flower: he

leeth as it were a shadow, and never

ontinueth in one stay.

In the midst of life we are in

leath: of whom may we seek for

uccour, but of thee, O Lord, who

or our sins art justly displeased?

Yet, O Lord God most holy, O

Lord most mighty, O holy and

nost merciful Saviour, deliver us

ot into the bitter pains of eternal

leath.

At the grave, when the corpse is laid in the earth, the minister shall say:

Man that is born of 1878 woman 18— *is of few days,* —70 and full of *trouble.* He cometh *forth* like a flower, and is cut down: he fleeth *also* as a shadow, and continueth *not* .

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

At the Grave, when the 19— *Body* is laid in the —16 Earth, the Minister shall say:

19— *Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.* —16

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, 1916 deliver us not into the bitter pains of eternal death;

Sources	*1661*	*Wesley*
Noli claudere aures tuas ad preces nostras. Sancte fortis sancte et misericors saluator amare morti ne tradas nos. Qui cognoscas occulta cordis parce peccatis nostris. Sancte & misericors saluator amare morti ne tradas nos. (*Dom. iij. Quadrages. ad complet.*)	Thou knowest, Lord, the secrets of our hearts; shut not thy mercifull *Eares* to our prayer : but spare vs, Lord most holy, O God most mighty, O holy and mercifull Saviour, thou most worthy Iudge eternall, suffer vs not at our last houre, for any pains of death to fall from thee.	Thou knowest, Lord, the secret of our hearts: shut not th merciful ears to our prayers ; bu spare us, Lord most holy, O Go most mighty, O holy and mercifu Saviour, thou most worthy Judg eternal, suffer us not at our las hour for any pains of death to fa from thee.

THE COMMITTAL

(Sarum) Executor officii terram super corpus ad modum crucis ponat. . . dicat. . .	Then WHILE THE Earth SHALL BE cast vpon the BODY BY SOME STANDING BY, the Priest shall say.	
(Hermann) Postquam sic uisum est omnipotenti Deo, ut hunc fratrem nostrum pro sua misericordia ex hoc mundo sublatum ad se reciperet. . .	FORASMUCH AS IT HATH PLEASED ALMIGHTY GOD OF HIS GREAT MERCY, TO TAKE VNTO HIMSELF THE SOULE OF OUR DEAR BROTHER HERE DEPARTED: WE THEREFORE COMMIT HIS body to	
(Sarum) Commendo animam tuam deo patri omnipotenti: terram terre: cinerem cineri: puluerem pulueri: in nomine patris &c.	the ground, earth to earth, Ashes to ashes, dust to dust, in sure and certein hope of *the* resurrection to eternal life, through our Lord Iesus Christ, who shall change our vile bodye, that it may be like vnto his glorious body, according to the mighty working, whereby he is able to subdue all things to himselfe.	
Phil. iii 21		

ANTHEM, "I HEARD A VOICE"

(Sarum) Audiui vocem de celo dicentem: beati mortui qui in domino moriuntur (*Officium defunctorum ad vesp.*)	Then shall be said, or sung. I heard a voice from heaven saying vnto me, Write FROM HENCEFORTH Blessed are the dead, which die in the Lord: even so saith the Spirit; *For* they rest from their labours.	Then shall be said, I Heard a voice from heaven, saying unto me, Write; From hence forth blessed are the dead *wh* die in the Lord: even so saith the Spirit; for they res from their labours.

THE KYRIE

(Sarum)	Then the Priest shall say.	Then shall the *Minister* say.
Kyrie eleyson. Christe eleyson. Kyrie eleyson. . .	Lord have mercy vpon vs. Christ have mercy vpon vs. Lord have mercy vpon vs.	Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

THE LORD'S PRAYER

Pater noster.	Our Father which art in heaven, hallowed be thy name Thy kingdom come, Thy will be don in earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs.—	Our Father, who art in heaven Hallowed be thy Name; Thy kingdom come; Thy will be done *on* earth, as it is in heaven: Give u this day our daily bread; And forgive us our trespasses, as w forgive them that trespass against us;
Et ne nos inducas.	—And lead vs not into Temptation;	And lead us not into temptation
Sed libera nos a malo. Non entres in iudicium. . .	—But deliver vs from evil. Amen.	But deliver us from evil. Amen.

(Editor's Note: Responses follow)

1844

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

M. E. C. S.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

M. E.

1916

but

1916

grant us everlasting life through Jesus Christ our Saviour and Redeemer. Amen.

THE COMMITTAL

Re-in 1858
Then

18—
the *minister may* say:
19— —58

Forasmuch as *the spirit of our deceased brother hath returned unto God*

who gave it,
—10

we therefore commit his body to the ground, earth to earth, ashes to

18—
ashes, dust to dust; *looking for the general resurrection in the last day, and the life of the world to come,*
—58

through our Lord Jesus

18—
Christ; *at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made* like unto
—58

his *own* glorious body, according to the mighty working whereby he is able to subdue all things *un*to himself.

Re-in. 1864
Then, while the Earth 19— *may* be
—16

cast upon the Body by some standing by, the Minister shall say:
19—

Forasmuch as *the spirit of the departed hath returned to the God*

who gave it,
—16

we therefore commit his body to the ground, earth to earth, ashes to

18—
ashes, dust to dust; *looking for the general resurrection in the last day, and the life of the world to come,*
—64

through our Lord Jesus

18—
Christ; *at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed and made* like unto
—64

his *own* glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

ANTHEM, "I HEARD A VOICE"

Then shall be said ,

I heard a voice from heaven, saying unto me, Write; from henceforth blessed are the dead who

die in the Lord: even so

saith the Spirit; for they rest

from their labours.

Then shall be said :

I heard a voice from heaven saying unto me, Write, 1870
Blessed are the dead which

18—
die in the Lord *from henceforth: Yea,*
—70

saith the Spirit, that they may rest

from their labors.

Then shall be said :

I heard a voice from heaven saying, Write,
Blessed are the dead who

19—
die in the Lord *from henceforth: yea,*
—16

saith the Spirit, *that* they *may* rest

1916
from their labors; *For their works follow with them.*

THE KYRIE

1858
A suitable hymn may here be sung, and then shall the minister say:

(
1854
)

Then shall the Minister say:

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

Then shall the Minister say:

Lord, have mercy upon us.
Response Christ, have mercy upon us.
Lord, have mercy upon us.

THE LORD'S PRAYER

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven: give us this day our daily bread, and

forgive us our trespasses, as we forgive *those who* trespass against us;

and lead us not into temptation,

1910
but deliver us from evil; *for thine is the kingdom, and the power, and the glory, forever and ever.* Amen.

Transposed 1864
to end of Service
(page 297)

Sources *1661* *Wesley*

PRAYER, "ALMIGHTY GOD—"

(Sarum) Oremus

Deus apud quem spiritus mortuorum viuunt, et in quo electorum anime deposito carnis onere plena felicitate letantur, presta suppli-

(Sarum)

cantibus nobis. . . vt concessa sibi venia plene indulgentie quicquid in hoc seculo proprio vel alieno reatu deliquit. . .

(Sarum)

deleat. . . Liceat ei transire portas inferorum & penas tenebrarum: maneatque in mansionibus sanctorum, et in luce sancta quam olim abrahe promisisti et semini eius. . . quo aufugit dolor & tristitia. . . sed cum magnus ille dies resurrectionis aduenerit, resuscitare eum. . . digneris vna cum sanctis et electis tuis. . . in parte dextera collocandum.

Priest.

ALMIGHTY GOD, with whom do live the spirits of them that DEPART HENCE IN THE LORD, and *with* whom the souls of *the faithfull*, after they *are* delivered from the Burden of the flesh *are* in ioy and felicity:

WE GIVE THEE HEARTY THANKS FOR THAT IT HATH PLEASED THEE TO DELIVER THIS OUR BROTHER OUT OF THE MISERIES OF THIS SINFULL WORLD; BESEECHING THEE, THAT IT MAY PLEASE THEE, OF THY GRATIOUS GOODNESS, SHORTLY TO ACCOMPLISH THE NUMBER OF THINE ELECT, AND TO HASTEN THY KINGDOM, THAT WE WITH ALL *those that are* DEPARTED IN THE TRUE FAITH OF THY HOLY NAME, MAY HAVE OUR PERFECT CONSUMMATION AND BLISS, BOTH IN BODY AND SOULE, IN THY ETERNAL AND EVERLASTING GLORY, through Iesus Christ our *Lord*. Amen.

THE COLLECT

S. Jo. xi 25, 26.

The manual of prayers or the primer in english 1539 (Hilsey) f.

Ss. ij: which by the mouth of S. Paule thyne apostle, hath taught vs, not to be sory for them that slepe in Christ. . .

(Sarum) Te humiliter deprecamur: vt in die iudicij ad dexteram tuam statuti, a te audire mereamur illam vocem dulcissimam venite benedicti in regnum patris mei (*Missa de quinque vul-xpi* f. xxi b)

THE Collect.

O mercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live though he die; and whosoever liveth and believeth in him shall not die eternally: who also hath taught vs (by his holy Apostle *Saint* Paul) not to be sorry, as men without hope, for them that sleep in him: We meekly beseech thee (O Father) to raise vs from the death of sin, vnto the life of Righteousness, that when we shall depart this life, we may REST in him, as our hope is this our brother doth, and THAT at the generall resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy welbeloved son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world Grant this, we beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redeemer. Amen.

The Collect.

O merciful God, the Father o our Lord Jesus Christ, who is th resurrection and the life; in whom whosoever believeth shall live though he die: and whosoever livet and believeth in him, shall not di eternally.

We meekly beseech thee, Father, to raise us from the deat of sin unto the life of righteous ness; that when we shall depar this life, we may rest in him;

and at the general resurrec tion *on* the last day, ma be found acceptable in thy sight and receive that blessing whic thy well-beloved Son shall then pro nounce to all that love and fea thee, saying, Come, ye blessed children of my Father, receive th kingdom prepared for you fro the beginning of the world. Gran this, we beseech thee, O mercifu Father, through Jesus Christ ou Mediator and Redeemer. Amen.

1844 *M. E. C. S.* *M. E.*

(PRAYER, "ALMIGHTY GOD—")

Re-in. 1884
Then the Minister *may offer this* Prayer:

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful after 19— *death* —16 are in joy and felicity: 1884 we give thee hearty thanks for *the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we* beseech thee,

that we, with all those *who* are departed in the true faith of thy holy name, may have our perfect, consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

THE COLLECT

The Collect.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die: and whosoever liveth and believeth in him, shall not die eternally.

We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him;

and at the general resurrection on the last day, may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed

children of my Father, receive the

kingdom prepared for you from

the beginning of the world. Grant

this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer.
Amen.

The Collect.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally:

we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in him;

and at the general resurrection on the last day may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed

18— 1854 of my Father, *inherit* —54 the kingdom prepared for you from

18— the *foundation* —54 of the world. Grant

this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer.
Amen.

The Collect.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in him shall not die eternally:

we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in him;

and at the general resurrection on the last day may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed

children of my Father, receive the

kingdom prepared for you from

the beginning of the world. Grant

this, we beseech thee, O Merciful Father, through Jesus Christ our Mediator and Redeemer.
Amen.

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BENEDICTION

The grace of our Lord Iesus Christ, and the love of God, and the fellowship of the holy Ghost, be with vs all evermore. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

1844 | *M. E. C. S.* | *M. E.*

1916
Then shall the Minister and the People together repeat the Lord's Prayer

(Transposed 1864)

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into temptation, 1864 but deliver us from evil: *for thine is the kingdom, and the power, and the glory, forever.* Amen.

BENEDICTION

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore.—Amen.

The grace of 18— *the* —54 Lord Jesus Christ, and the love of God, and 18— the *communion* —54 of the Holy Ghost, be with *you* all 18_{54}. Amen.

The grace of 19— *the* —16 Lord Jesus Christ, and the love of God, and 19— the *communion* —16 of the Holy *Spirit*, be with *you* all. 19_{16} Amen.

TABLE
SHOWING THE ORDER OF EVENTS AND CEREMONIES IN THE BURIAL SERVICE
AS FOUND IN SUCCESSIVE PRAYER BOOKS AND RITUALS

1549 Prayer Book	1552 Prayer Book	1661 Prayer Book	Wesley's Sunday Service	1844 M. E. Ritual	1922 M. E. C. S. Ritual	1924 M. E. Ritual
TITLE	TITLE	TITLE	TITLE	TITLE	TITLE	TITLE
First Rubric	First Rubric	First Rubric	First Rubric	First Rubric	First Rubric	First Rubric
Processional Anthems	Processional Anthems	Processional Anthems	Processional Anthems	Processional Anthems	Processional Anthems	Processional Anthem
		Psalm xxxix.			Psalm xxxix.	
						Psalm xxiii.
		Psalm xc.	Psalm xc.		Psalm xc.	Psalm xc.
	Lesson	Lesson	Lesson		Lesson	Lesson
					Alternate Lessons	Alternate Lessons
Anthems at the Grave	Anthems at the Grave	Anthems at the Grave	Anthems at the Grave	Anthems at the Grave	Anthems at the Grave	Anthems at the Grav
The Committal	The Committal	The Committal			The Committal	The Committal
Anthem: "I Heard a Voice"	Anthem: "I Heard a Voice"	Anthem: "I Heard a Voice"	Anthem: "I Heard a Voice"	Anthem: "I Heard a Voice"	Anthem: "I Heard a Voice"	Anthem: "I Heard Voice"
Prayers of Commendation						
Psalms for Church: cxvi., cxxxix., cxlvi.						
Lesson						
The Kyrie	The Kyrie	The Kyrie	The Kyrie	The Kyrie		The Kyrie
Lord's Prayer	Lord's Prayer	Lord's Prayer	Lord's Prayer	Lord's Prayer	Lord's Prayer	
Prayer: "Almighty God with Whom"	Prayer: "Almighty God with Whom"	Prayer: "Almighty God with Whom"				Prayer: "Almighty God with Whom"
Communion or Mass						
Psalm xlii.						
Collect: "O Merciful God"	Collect: "O Merciful God"	Collect: "O Merciful God"	Collect: "O Merciful God"	Collect: "O Merciful God"	Collect: "O Merciful God"	Collect: "O Mercifu God"
Epistle						
Gospel						
						Lord's Prayer
		Benediction	Benediction	Benediction	Benediction	Benediction

ANALYSIS AND LITURGICAL NOTES ON BURIAL

Title.—The old Sarum Use headed this office "Inhumatio defuncti." In English we notice the title to have been originally "The Order for the Burial of the Dead." "Order *for* the Burial," as Mr. Wesley sent it over, became "Order *of*" in 1804. The Methodist Episcopal Church has since 1872 called this office simply "Burial of the Dead," though the old title is now retained as a subtitle.

Preliminary Rubrics.—The Methodist Disciplinary direction, now a rubric in the M. E. Office, needs no explanation. The first rubric of the English Book has already been noted in our introduction to this Office. The Methodist practice is to conduct these rites not as a priest mediating for, nor as a judge weighing the spiritual status of, the deceased, but as a Christian brother doing an act of charity in the name of God.

The next rubric of the Church of England was abridged to become our first Methodist one. The priest "meting the Corps at the Churche style" was the 1549 direction. Mr. Wesley did not specify where the minister should meet the corpse, nor where he should "go before it." Daniel hints that the optional *or towardes the grave* implies that the whole service may be read in some cases by the grave-side. "When the corpse is taken to the church, the minister should meet it at the entrance, and repeat the sentences going up the aisle." (Summers.) To this Bishop Cooke agrees, adding that when the "chancel" rails are reached, the minister should go on into the pulpit. Dr. Summers further directs that the words of the Processional Anthems read by the minister should be brought to a close just as the body is placed in front of the railing. The words of the Processional Anthems are to be omitted, Bishop Cooke advises, where services are held in the house. Ministers have been known to read them, however, while preceding the body as it is borne from the house to be placed in the hearse; or in some cases in the processional when approaching the grave itself. It seems better, however, to hold to the general rule that these sentences had best be omitted, as Bishop Cooke advises, when the service is at a house.

The Processional Anthems.—These are from Sarum. The first is from John xi. 25, 26. "He (the minister) begins with the words which were spoken at first by the blessed JESUS, as he was going toward the grave of a beloved friend, with intent to comfort a pious mourner; words so proper to the occasion, that they have been used in the burial service of almost all Churches whatever." (Summers, quoting Wheatly.)

The second sentence was—until the twentieth century revision in both M. E. Churches—the passage from Job xix.: "I know that my redeemer liveth," etc. This passage in our Authorized Version does not give the

full sense of the original. *Redeemer* (*Goel*) means *vindicator* or *avenger*. Daniel gives the sense here: "For I, I know that my avenger liveth, and at last over the dust he shall arise (*on the dust*, that is, the dried surface of the earth—Summers); and after they have destroyed my skin this (shall be); and from my flesh I shall behold God: whom I, I shall behold for me (*i. e.*, on my side), and mine eyes shall see, and not a stranger." Because this passage from the Old Testament does not literally give the meaning of the English of the Authorized Version, the Methodist Episcopal Churches omitted it in their respective twentieth century revisions. The M. E. Church, South, in 1910 and the M. E. Church in 1916 substituted here the passage from 2 Corinthians v. 1: "For we know that if our house," etc. This passage indeed appears to be much the better here, bringing as it does the Apostle's own message on immortality, and speaking directly to the heart of the Christian.

The last of the three historic Anthems here is a combination of two Scriptural passages. The meaning is plain and needs no comment. The line from Job breathes the last note of loyalty to God. The Methodist Episcopal Church in 1916 omitted this last Anthem, substituting for it the passage from the twenty-first chapter of Revelation describing the heavenly city.

The Psalms.—These are to be read "After they are come into the Church" (*or house*, adds the M. E. Church, South). "In the House or Church *may* be read," the M. E. Ritual has it. Mr. Wesley specifies no place. The Psalms called for here by the English Church are the thirty-ninth and the ninetieth. The first of these is said to have been composed by David on the death of Absalom; the last, "a Prayer of Moses the man of God," "supposed to have been written by him near the close of his life after all but two whom he had brought out of Egypt had died in the wilderness." (Summers.)

In the 1549 Book Psalms cxvi., cxlix., and cxlvi. were to be read "either before or after the burial of the corpse"; and Psalm xlii. was later to be read at Holy Communion, which indeed was in the nature of a Mass for the dead. The 1552 Reformers in revolt against this omitted every Psalm from the Second Prayer Book, but the 1661 revisers put back the two named above—xxxix. and xc. Wesley omitted the thirty-ninth—probably for brevity.

In 1792 the rubric calling for Psalms here, together with everything between the Processional Anthems and the Anthems at the grave—Psalms, Lesson, etc.—was omitted. But in 1868 the Methodist Episcopal Church reinserted Psalm xxxix., which Wesley had omitted, and Psalm xc., which Wesley retained but Coke and Asbury omitted. The Authorized Version was used for such reinsertion instead of the old Cranmerian Version that Wesley retained in the thirty-ninth Psalm. This Psalm was

dropped in 1916, the twenty-third taking its place. At about the same time—in the mid-century revision—the ninetieth Psalm was restored by the Southern Church, and in 1910 certain passages from the thirty-ninth were also reinserted in the Southern Ritual, but joined to passages from the ninetieth Psalm. Reference must be made to both parallel columns and table to understand this matter.

The reinsertion of the Psalms, especially the thirty-ninth, is doubtless due to the influence of the Protestant Episcopal Service.

The ninetieth Psalm in its various omissions, etc., has been mentioned. Mr. Wesley retained it, using the ancient version. It was omitted as narrated in 1792. When the reinsertion came in Methodist Rituals (1858 M. E. C. S.; 1868 M. E.), the Authorized Version was used. This Psalm is a form where the M. E. revisers did not use the American Standard Version in 1916. They did, however, like the Southern revisers of 1910, omit large sections of this Psalm in their 1916 revision.

For a more particular interpretation of these Psalms see the standard commentaries.

The Lesson has from the time of the First Prayer Book been the fifteenth chapter of the First Corinthian Epistle—the "resurrection chapter" of Saint Paul. In the early books it was read after the Committal—(refer to table)—but in 1661 it followed the Psalm as it does now. Mr. Wesley retained it, but the 1792 Fathers swept it away with the Psalms. In 1858 the Southern Church reinserted it, and in 1868 the Methodist Episcopal Church did likewise, but since then both Churches have abridged this long chapter by leaving out great sections.

There are certain portions of this Lesson about which commentators have differences of opinion, but these portions—such as, "Baptized for the dead," "beasts at Ephesus," etc.—are not now in our Rituals. The 56th verse, "the sting of death is sin, and the strength of sin is the law," needs explanation—especially as on the surface and to the casual listener it has no connection with the previous thought. Saint Paul has just concluded, quoting the LXX (Isa. xxv. 8; Hos. xiii. 14), "Where, death, thy victory? Where, death, thy sting (*kentron*, meaning *goad* or *dagger* or *sting*)?" Then Saint Paul does what is common in his style—what Paley calls "going off at a word"—*kentron* is the word here. "The *kentron* of death is sin," he adds, "and the power of sin is the law," as again he drops into his well-beaten track of the "law-grace" complex. "But," he concludes, getting out of the meshes of the law and fear of its sting by the usual route, "thanks be to God who giveth us the victory through our Lord Jesus Christ."

The M. E. Church in 1916 substituted the Revised Version throughout this whole lesson. At the same time these revisers added an alternate lesson from John xiv., the familiar discourse of the Lord before his Passion,

and also a passage from Revelation, the seventh chapter, ninth to seventeenth verses inclusive.

Sermon, Hymn, Prayer, Etc.—The Protestant Episcopal Church suggests at this place a Hymn or Anthem—"the Creed, and such fitting prayers as are elsewhere provided in this Book, may be added." In 1858 the Southern revisers, perhaps following this, inserted a rubric here calling for a hymn, a sermon or exhortation, and extemporary prayer. The M. E. Church makes no mention of such, but it is usual for her ministry also at some point in the service to give an exhortation or sermon, especially if in church, and to pray extempore. The "funeral sermon" indeed has had a great place in the more evangelical American Churches, the Methodist as well as others. Of recent years the former invariable custom of "remarks by the minister" is going out of favor, being supplanted by the printed form.

Dr. Summers in explanation of this rubric in the Southern Book states: "It (the Hymn) should be judiciously selected by the Minister from the rich variety of funeral hymns in our hymnal. But better have no singing than such as jars the nerves of mourning friends. . . . Great prudence is required in regard to the subject of the discourse, its length and manner of delivery. Except in peculiar cases but little should be said concerning the deceased. Death is a *Koheleth* who convokes the people and preaches to them; . . . such opportunities of doing good should not be disregarded." This eminent authority also suggested that in the extemporary prayer the bereaved friends should be tenderly remembered. "There should be no benediction at the close, as the service is finished at the grave. There may be a dirge, and the congregation may be requested to remain seated while the bearers are removing the corpse, which should be preceded by the minister, accompanied by such other ministers as take part in the service."[1]

Anthems at the Grave.—These are termed Anthems as in other places in the Ritual, because the old order called for them to be sung, if not said "by the priest and clearkes." We are to note that the translation of the Latin of Sarum has until very recently in our Rituals stayed amazingly close to the original.

The first of these Anthems is from Job xiv. 1, 2, the familiar "Man that is born of woman." The ancient version of this passage was unchanged until a late date in Methodist history. The Southern Book in 1870 changed this Anthem to conform to the Authorized Version. In 1916 this first Anthem was dropped by the M. E. Church and a line from the thirty-ninth Psalm was inserted in its place.

The second, third, and fourth of these Anthems are, according to Daniel,

[1] Summers, "Commentary on the Ritual," *in loc.*

from an old *antiphon* sung at *compline*.[2] The English here is stately and in such keeping with the previous passage from Job that Summers tells us of an occasion on which Robert Hall took "In the midst of life we are in death" for his text, and was about to preach on it, when a friend apprised him of the fact that it was not in Scripture! Bishop Cooke states that this whole passage is attributed to Notker, a religious poet of St. Gall in Switzerland in the latter part of the ninth century. Blunt is quoted as saying that when this Anthem is sung "to such strains as befit its wonderful words it has a wailing prayerfulness which makes it unsurpassable by any analogous portion of any ritual whatever."

Summers in touching upon the Liturgics connected with this part of the service—that is, the service at the grave—states that "They (ministry) should also precede the corpse in the procession to the grave, so as to be on hand to direct the movements and to prevent any confusion. The minister should see that the corpse is lowered gently into the grave; and before the earth is filled in, he should stand at the head of the grave and read the prescribed meditations and prayers." Dr. Summers also notes that our custom of permitting the body to be lowered into the grave before proceeding in this service is more convenient than that of the English Book, which directs the service to be completed "when the corpse is made ready to be laid," etc.

The Committal or Commendation is the part of this whole service which has caused the most controversy. As will be guessed from the Latin of Sarum, formerly the Commendation was a priestly act, and had this implication about it in the mind of the Puritans. Casting earth upon the body is symbolic, as Bishop Cooke informs us, and other writers seem to find the origin of the custom in ancient pagan times. Horace gives us a line, "Licebit iniecto ter pulvere curras,[3]" though there is doubtless little connection between the Roman and Christian practices.

Formerly the rubric called for the priest to cast the earth upon the body, but from 1552 this duty has fallen to "some standing by"—in practice to-day the undertaker usually performs this duty. Bishop Cooke explains that the casting of the earth should be thrice done—"at the mention of 'earth,' 'ashes,' and 'dust.'"

The words added in 1552, "Forasmuch as it hath pleased Almighty God to take unto himself," etc., displeased the Puritans—because it seemed to make God the author of death, and implied that every person was thus taken unto God. "It cannot in truth be said of persons living and dying in open and notorious sin," so Daniel quotes the Puritan objection, but excuses this expression as meaning no more than Ecclesiastes xii., "and the spirit unto God who gave it." "The sure and certain hope of the

[2] Last canonical hour for prayer. [3] ". . . the earth cast thrice, thou mayest speed away."

resurrection" also appeared to the Puritans to imply that all were laid to rest with that hope.

Mr. Wesley left out this entire Committal, following again the direction of Puritan pressure. He also doubtless wished to shun the thought commonly esteemed to be implied in this form. At the formation of the Protestant Episcopal Church in America the Committal was radically changed for the new Liturgy, the English form of the Commendation of the Dead at a sea burial being adopted here. This last (Protestant Episcopal Committal) was adopted by Methodist Episcopal revisers in 1864 and revisers of the M. E. Church, South, in 1858, and that is why we repeat "the earth and *the sea* shall give up their dead" in our present Committal service. The introductory clause also, "forasmuch as it hath pleased," etc., as it stood in Methodist Rituals until recently was a copy of the Protestant Episcopal clause here, not that of the English Book: "Forasmuch as it hath pleased Almighty God *in his wise providence*, to take *out of the world* the soul of our *deceased* brother." (Italics represent the words peculiar to the Protestant Episcopal Liturgy, and this whole expression was followed exactly by both Methodist Episcopal Churches until their last revisions.) Then in 1910 the M. E. Church, South, and in 1916 the M. E. Church, in place of the above, inserted: "Forasmuch as the spirit of our departed brother hath returned to God who gave it, we therefore," etc. In this way the passage from Ecclesiastes was followed directly and the objections to the former passage were done away.

Wheatly has some striking thoughts on this service. He calls it "taking leave of the body," and declares that the phrase "commit his body to the ground" implies that "we do not cast it away as a lost and perished carcass, but carefully lay it in the ground as having a seed of eternity." In the Protestant Episcopal form (and ours which follows it here) there is a magnificent strength of language. "This expression of our faith is very appropriate; and the reference to Philippians iii. 20 comes in well," Dr. Summers has it, "the rendering *mighty working* expresses the sense of the original." The Office would indeed lack something unless this Committal service were retained.

Anthem, "I Heard a Voice."—This is from the old Mass for the Dead of Sarum, though the original of course is Revelation xiv. 13. The passage itself is simply one of the revelations set forth by the seer. *From henceforth* means, according to Summers, "*from now on:* In view of the coming calamities which they thus escape." *Yea* (*ναί*) is an emphatic particle. *That they may rest from their labors* Summers interprets: "This does not mean that they are blessed in order that they may rest; nor that they die in order that they may rest; but that they are blessed in that they rest," giving *ἵνα* a certain causal force.

In 1870 the M. E. Church, South, substituted the Authorized Version

here; in 1916 the Methodist Episcopal substituted the Standard Revised, adding to the ancient text, "For their works do follow them."

Bishop Cooke in commenting on this form implies that it is not to be used for all. "Such prayers as the preceding one, and such comforting promises as are here repeated, cannot be used at the funeral of people of known wicked lives. None but a Christian is entitled to this Service. . . . It would be nothing less than mockery to use it over everybody."

The Kyrie.—This is the only place where the Kyrie yet endures in a Methodist Office. The Southern Book appeared without it here in 1854, but the M. E. usage still retains it. (For its meaning, see page 133.)

The Lord's Prayer.—This is the same as in other places in the Ritual. The M. E. Church transferred it to the close of the Office in 1864. Such transposition avoids its apparently awkward position in the midst of the other prayers, as is still the case in the Southern Office. The usual doxology has been added recently to this prayer in both Rituals.

Prayer, "Almighty God."—The original of this form is in the Latin of the Sarum Use, though it is to be noted that this original Latin is not a straight text, but broken in divisions as we indicate. Mr. Wesley omitted this prayer; "probably because it sounds harsh to thank God for the death of those we bury, and it implies that they are happy, which may or may not be the case," suggests Dr. Summers. "Otherwise the prayer is very beautiful."

The Protestant Episcopal Church in America abridged this form so as to get rid of the objections clinging to it in the English Book. When the M. E. Church in 1884 reinserted this prayer in the Ritual, it was the Protestant Episcopal form of it which was adopted. This can be declared since the expression, "Good examples of all thy servants," and so on to the end of this sentence is all matter peculiar to the Protestant Episcopal Liturgy. This is another case of Protestant Episcopal influence. "After they are delivered from the burden of the flesh" was shortened to "after *death*" in 1916. The Southern Ritual has never reinserted this prayer or any form of it.

The Collect.—This beautiful prayer is the finale in the burial service. It "answers every purpose for the completion of this sublime and impressive service." (Summers.) In its origin in the 1549 Book it appears to be based upon certain sentences in the Sarum *Missa de quinque vulneribus* shown in parallel with the prayer preceding. The 1552 matter in this preceding prayer is not based on this Sarum form, but the matter of 1549 which it superseded *was* based on this form here shown, as was this present prayer with which we deal. "It (this prayer) is based upon the opening sentence, and thus the Office closes as it began, with Him who is the resurrection and the life." (Summers, *in loc.*)

The reference to "resurrection and the life" is of course to St. John

xi. 25. The reference to being taught by Saint Paul "not to be sorry" (in the English Book, but omitted by Wesley) is from 1 Thessalonians iv. 13. "As our hope is this our brother doth" was objected to by the Puritans in 1661, but the Bishops replied: "It is better to be charitable and hope the best than rashly to condemn." (Daniel, p. 414.) It was also explained that it is our *hope*, not our *belief*. Again, however, Mr. Wesley's pen in preparing the Sunday Service struck out this sentence, and again, are we to infer that he was following the 1661 objectors? It will also be noted that in America the Protestant Episcopal founders likewise omitted this sentence, though doubtless they were making no attempt to follow the Liturgy of Mr. John Wesley.

There was a prayer for the dead here in the 1549 Book, "Both we and this oure brother departed, receyuing agayne our bodies, and risinge againe in thy moste gracious fauoure: maye with all thine elect Sainctes obteine eternal ioye." All this was dropped from the later Books except the *we*. Mr. Wesley even omitted this—the last *we*; but as *we* is the subject of the whole sentence, it is implied here. Prayer for the dead has been much discussed in English commentaries as to whether intended in this form. The practice of praying for the dead is not condemned in the Prayer Book (nor Discipline); but as it is not enjoined in Scripture, and has been so grossly abused in the Romish practice, the English Church after the Reformation abandoned it. In Methodism, too, the emphasis has all been on the life and act of the responsible person in this world, and little or no weight is usually given in practical thought to the effect of others' prayers on the future of the departed.

Note the straightening of the Scriptural quotation (Matt. xxv. 34) in the Southern Book in 1854: "*inherit* the kingdom . . . *foundation* of the world" agreeing with the Authorized Version. The M. E. Ritual holds the ancient form.

The Lord's Prayer has since 1864 been at the end of the Methodist Episcopal Office. Its rubric demands that minister and people shall repeat it together.

The Benediction is the Apostolic formula as found in 2 Corinthians xiii. 14. It was added in 1661 with a "free" translation, as Dr. Summers terms it, as against the "literal" translation (Authorized Version) which the Methodist Episcopal Churches hold now (except Holy *Spirit* in place of Holy *Ghost* in the M. E.). In the English Book it was "*our* Lord" for "*the* Lord"; *fellowship* for *communion; with us all evermore*, for *with you all*—"the last change having been made," so Summers quotes Bishop Brownell, "'that the priest may implore a blessing for himself as well as the congregation.'" We, however, have dropped the English form here for that of the Authorized Version.

Additional Liturgical Notes

The proper conduct of funeral rites is a difficult matter, as the minister is expected to be at the same time a conductor of public worship, a sympathizer with grief-stricken hearts, and a representative of the Almighty. The suggestions found throughout the Notes above give the best thought of others on the procedure here. It might be added, however, that decency and order are best obtained by quiet, firm tones in reading and praying, and that anything savoring of the unusual or sensational had best be avoided either in speech or act. The best taste would seem to indicate that funeral services should not be drawn out nor should there be any loitering about the grave after the service there is completed. When more than one minister or persons, as a choir, take part, it is best to prepare in advance written programs for each called upon to engage in the service—then a nod from the directing minister will make for order much better than spoken directions or the public pronouncement that "Dr. So and So will read the Lesson." In general it is better to have the whole service as much as possible in the hands of one, or at most two persons, but often several are invited to take part. In such cases of course a place must be made for them, but the above hint as to a prepared program will be found very useful, especially if the occasion is a noteworthy one. The processionals in church and to the grave have already been described.

THE ORDINAL
OR
FORMS FOR ORDINATION

INTRODUCTION TO THE ORDINAL

"ORDINATION is the act by which a Church confers authority upon its chosen officers to minister the rites of religion." (Cooke, page 280.) The Lord himself chose the Apostles and sent them forth endowed with special gifts for this purpose. From the accounts given in Acts (xiv. 21–23; vi. 1–7; xiii. 1–4) and other places in the Pauline Epistles, Bishop Cooke concludes that "no one was ever appointed to a ministerial office in the Church without ordination."

The form of this ordination was the imposition of hands with prayer, a Rite going back to the Old Testament. There it is spoken of as used in the induction into office of priests, Levites, and kings. (Num. viii. 10.) Moses thus set Joshua apart as his successor (Num. xxvii. 18; Deut. xxxiv. 9). But returning to the New Testament, in Acts vi.—the first recorded Christian ordination—we find that the Apostles also set apart the seven deacons by the laying on of hands and prayer. Then in the Pauline Epistles this Rite seems to be pretty generally understood and known as the setting apart for the Christian ministry. Timothy is enjoined by Saint Paul to "lay hands suddenly on no man." (1 Tim. v. 22.) He is also reminded of his own solemn setting apart by the "laying on of the hands of the presbytery." All this would seem to show that at a comparatively early date the Rite itself had come to be recognized as induction into the Christian ministry.

Just when the varying "orders" of ministers in the Church had their origin is a moot question. "It may be considered settled that there is no order of clergy in the modern sense of the term mentioned in the New Testament."[1] However, in a very brief time the ministry gravitated into two classes or "orders"—the deacons and the presbytero-episcopus order.

The origin of the diaconate is related in Acts vi. 17. It is set forth that certain ones were selected *diakonein trapezeis*—to "serve tables," and minister unto the poor and sick, leaving the Apostles, who had formerly undertaken all manner of work, free to follow their spiritual gift, the *diakonia tou logou.*

There is no such record as to the institution of the office of elders. We find in Acts xiv. 23 that Paul and Barnabas "ordained elders in every church." Elders are spoken of as coming together to settle the question of Gentile circumcision, and with the Apostles are mentioned as promulgating the decree that the conference of Acts xv. issued. It is generally conceded now that the elder (*presbyter*) and the bishop or overseer (*epis-*

[1] Burger, in the Schaff-Herzog Encyclopedia.

copos) are terms which in the early age were commutable.[2] We reserve this matter for the moment, but let it be borne in mind since we have denominated as one grade the "presbytero-episcopus order."

"During the mysterious period between 70 and 150 A.D., of which we have to little information, that change in the ecclesiastical organization must have taken place which we find pretty generally established toward the end of the second century." (Schaff.) Three Orders are then beheld where formerly there were two. The diaconate was unchanged, but the other Order had divided into two: bishops and elders. "The offices of bishop and elder appear to have become distinct even in the lifetime of the Apostles," Daniel has it, championing the early origin of the episcopate. But Lindsay informs us: "During the last decades of the second and throughout the third century, the conceptions of Ignatius, to him perhaps only a devout dream, dominated the whole Church or at least a great part of it. Every Christian community had at its head a single president who is almost always called the bishop. He presided over the session of elders, over the body of deacons, and over the congregation."[3] "This officer was at first," as Lindsay has it, "only *primus inter pares*, but eventually . . . he came to stand forth among the other elders as the *episcopus par excellence*. Thus gradually one of the presbyters or elders became the *episcopus* for everything within the community."

By this time also the *episcopus* had—as Lindsay agrees—got the power of ordination in his hands—that is, of initiating persons into the diaconate, the eldership (priesthood), and the episcopate. Just when this assumption of power came about is, like other matters here, uncertain. "Very early some of these *episcopi* were assigned the appointment and ordination of the new elders, but there seems to have been no rule about it; *e. g.*, in Egypt up to the first quarter of the third century the presbyteries ordained without episcopal supervision."[4] This was Mr. Wesley's model we remember. The power of ordination was a supreme one, as it controlled the source of the ministry itself. Cyprian came on then, who, beside establishing the priesthood on a different plane by his teaching regarding the sacrificial character of the Eucharist, elevated the episcopate to a "divine right" order. "It was God and God alone who made bishops," so Lindsay explains Cyprian; "while it was the bishops who made the subordinate office bearers."[5] Elders and deacons might assist, but after Cyprian the bishop was on a different plane. The keystone of the arch of his power was dropped into place when Ordination was made a Sacra-

[2] See Daniel, p. 419.

[3] Thomas M. Lindsay, "Church and Ministry in the Early Centuries," p. 205.

[4] Mejer-Jacobson.

[5] Cyprian's Epis. iii. 3 (lxiv.); xlviii. 4 (xliv.); iv. 8 (li.); lix. 4, 5 (liv.); lxvi. 1, 9 (lxviii.) are given as Lindsay's references.

ment in the Middle Ages. The Council of Trent but put into words the actual state of things for the Roman Church: "Bishops being the successors of the Apostles, are placed by the Holy Spirit to govern the Church of God, and to be superior to their presbyters (priests). If anyone affirms that bishops are not superior to presbyters, let him be anathema."[6]

Turning now to see what had become of the diaconate, we find it to have remained much as it had been for the first few centuries. The deacon was the almoner of the congregation, and carried on its charitable work. Gradually, however, as the priesthood and episcopate grew, so also the diaconate increased in ecclesiastical function. The sick and poor were gathered into hospitals or looked after by the novitiates and other pious workers, and the deacon eventually became a "minister" in the ecclesiastical sense. He arranged the altar, presented the offerings of the people, read the Gospel, gave the signal for the departure of the catechumens and unbelievers when the Mass was celebrated, and distributed the consecrated cup. In some cases he was authorized to preach, in some forbidden. The *Pontificale Romanum* states, *Diaconum opportet ministrare ad altare, baptizare, et praedicare.* This was the deacon. His office had become what in practice it has remained in the English Establishment and in Episcopal Methodism—a stepping stone to the higher Order.

We have already observed that the English Reformation continued the old organization of the medieval Church with its three Orders. In it the bishop alone had the power of Ordination and of Confirmation. Judge then the revolutionary act of Reverend John Wesley in 1784 in *ordaining* two presbyters and a superintendant[7] for America. This was the deed of John Wesley which has been so much discussed. "He laid his priestly hands on the equally priestly head of Dr. Coke, and 'set him apart as a superintendent,'" Dr. Arthur Little[8] states, not countenancing the act. "The act was deficient in matter, form, intention, canonicity, and every attribute of lawfulness and validity." But Wesley said: "If anyone will point out a more rational and scriptural way of feeding and guiding these poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken." This act of Wesley gave American Methodism its autonomy and establishment.

The assumption by Mr. Wesley of powers of ordination has been attacked and defended by masters. Emory, in his "Episcopacy and Defence," Drew, in his "Life of Coke," and latterly Tigert, in his "Constitutional History of Episcopal Methodism," all make plain the Methodist contention, and have established and correlated this act of Wesley

[6] Council of Trent, Sess. XXIII., Cap. IV. et can. VII. *de sacramento ordinis* (per Schaff-Herzog).

[7] Mr. Wesley's Sunday Service of 1784 spells it superintend*ant*, instead of *ent*, but we will use the modern spelling, save in our reproduction of his text in the columns.

[8] "Times and Teaching of John Wesley" (page 49).

with his own lifelong intent, and the history of the Christian Church. Without entering deeply into the matter, let it be said that as far as the Methodist eldership and diaconate are concerned, these historically rest upon presbyterial ordination. Whatcoat's Journal, in describing the ordinations, states: "September 1, 1784, Rev. John Wesley, Thomas Coke and James Creighton . . . *formed a presbytery*" (italics ours). These three priests (or presbyters, or elders) of the Church of England then ordained Richard Whatcoat and Thomas Vasey into the diaconate and eldership (their own office), no English Bishop being present. If there be any historical chain in which the validity of our ministerial Orders inheres, this is surely the first Methodist link. This ordination was presbyterial ordination, nor did it pretend to be more.

But on September 2, the day Whatcoat and Vasey were ordained elders, "the Rev. Thomas Coke, LL.D., presbyter of the Church of England, was by John Wesley, Founder of the people called Methodists, assisted by Rev. James Creighton, Richard Whatcoat, and Thomas Vasey, ordained by the imposition of his hands the first 'superintendent or bishop of the Methodist societies in America; an act of as high propriety and dignity as it was of urgent necessity.'"[9] This last, the "setting apart" of Coke by Wesley to be "superintendent," has been the act over which the most confusion has arisen. The Methodist Episcopal Churches in America have interpreted it to mean that Wesley did not seek to institute a third "Order" in the ecclesiastical meaning of the term, but an office of general superintendence, exercising, as he was then doing, the rights and privileges belonging to the temporal power of episcopacy, including that of ordination.

Mr. Wesley himself gave as the examplar and precedent for his act, the primitive practice of the Alexandrian Church. "That keeping his eye upon the conduct of primitive churches in the ages of unadulterated Christianity, he had much admired the mode of ordaining bishops which the Church of Alexandria had practiced. That to preserve its purity, that Church would never suffer the interference of a foreign bishop in any of their ordinations; but that the presbyters of that venerable apostolic Church, on the death of a bishop, exercised the right of ordaining another from their own body by the laying on of their own hands; and that this practice continued among them for two hundred years, till the days of Dionysius. And finally, that being himself a presbyter, he wished Dr. Coke to accept ordination from his hands, and proceed in that character to the Continent of America, to superintend the societies in the United States."[10] The practice of the primitive Church cited by Wesley has already been noted. It might be added here that Mr. Wesley affirmed in

[9] Stevens, per Tigert.

[10] So Drew quotes Wesley in the "Life of Coke."

the circular letter to the "Brethren in America" that "Lord King's account of the primitive Church convinced me many years ago, that bishops and presbyters are the same order, and consequently have the same right to ordain." There will be seen in these brief sentences what has been the basis of Mr. Wesley's action—an appeal to the practice of primitive Christianity. It was of course *ipso facto* an overlooking and denial of the later traditions of his Church, and a violation of its common law. It also made of no avail the teaching as to an uninterrupted succession of ordinations from the days of the Apostles, known ecclesiastically as "Apostolic Succession."

As stated before, the general superintendency which Wesley instituted and commissioned, and undertook to make permanent by personal injunction and Office in the Liturgy, has been interpreted by the Methodist Episcopal Churches in America as a superintendency necessary for the mechanical and temporal economy of the Church, and not as a third or higher *Order* in the ecclesiastical sense of that term. A rubric inserted (1888) before the Office for the Consecration of a Bishop in the Methodist Episcopal Ritual declares, "This service is not to be understood as an ordination to a higher order in the Christian ministry, beyond and above that of Elders or Presbyters, but as a solemn and fitting consecration for the special and most sacred duties of superintendency in the Church." Dr. Thomas O. Summers has it: "In our communion the bishops are recognized as the 'first among equals,' elders upon occasion being allowed to do all that bishops do." Mr. Wesley in his letter and "ordination parchment" given to Coke called his act a "setting apart" of Coke, nor did he use the old term *bishop* to describe the officer thus "set apart," but adopted a new one—"superintendent." We have noted Wesley's citation of the Alexandrian Church and its practice, and how that Church "preserved its purity" by ordaining from its *own body of elders* a bishop by the laying on of *their own* hands; and so Wesley preserved the purity of Methodism by laying his hands, together with two of his coördinate Methodist presbyters, on the first Methodist general superintendent thus set apart. Whatever be the kind of episcopacy which we have, it is most certainly *Methodist* Episcopacy, and it descends from John Wesley, and a Methodist presbytery.

. . . . . .

It is now time to approach the actual Forms which Methodism holds as outlining the procedure she demands in the perpetuation of her ministry by ordination. It will be recalled that in 1550, a slight while after the First Prayer Book was issued, there came forth from the press "the new Ordinal," to be appended and joined to the other Forms in the Book of Common Prayer. Previous to this, as stated in our first chapter, the Forms for Ordination were to be found in the *pontificale* only, or in the "Ritual of the Bishop." For, since the bishop alone had the power of

Ordination and Confirmation, the offices for these Rites would not be found in every priest's Manual, but only in the bishop's. From the old *pontificales* therefore, chiefly Sarum's of course, the English commission having this matter in hand drew up in 1550 this First Ordinal. Some authorities give a commission of six prelates and six appointed to aid them in this work, as the body responsible for this Ordinal. As hinted before, however, these different commissions and the dates of printing of both Prayer Book and Ordinal are much confused by historians. It seems safe to agree that the "new Ordinal" followed the First Prayer Book, and was printed in 1550.

But this First Ordinal gave great dissatisfaction to the Reformers, Bucer especially. That continental Reformer had come to England in 1549 and during the closing months of that year had been the guest of Cranmer. During these months, Brightman thinks he wrote his *de Ordinatione legitima*, a work destined to have a great influence upon the English Ordinal—for which indeed he undoubtedly wrote it.

The work consists (Brightman) of an essay on the ministry and various "Orders" included in it; and following that a Rite of Ordination. The feature of this Rite seems to have been the questions asked of the "ordinand." These were indeed "inquisitorial," as Brightman has it. It might be proper to state here that this intense examination of the candidate for Orders has been the very part of Bucer's work that later became so firmly imbedded in English—and eventually Methodist—ordinations. However, in our column of sources we shall show Bucer's Latin as the guiding form in many other places in the Ordinal—and not simply in the examination of the candidate.

Whatever part Bucer or others had in the First Ordinal, certainly that printed with—or adjoined to?—the 1552 Prayer Book was heavily influenced by him. It shows a distinct difference from the old medieval ordinations. There have been some Churchmen since that time who have bewailed the changes in the revised Ordinal—Blount among them—who regretted the omission of certain of the ceremonies in the First Ordinal, such as the "habits" (robes) of the candidates, and the delivery of the chalice and sacred elements, etc., to the initiate. But the 1552 Ordinal, as well as the whole Prayer Book of that date, has remained ever since as the base for these Offices. The year 1661 did add a few rubrics making directions more clear, and also substituted the Authorized Version for the older translation of such Scripture as is used in the Ordinal, but the language and procedure of the 1552 Book have been little changed. In fact, these Offices as they are in Methodism at present have perhaps suffered less revision than any part of the Ritual.

Mr. Wesley abridged the English Ordinal for his American Liturgy just as he did the Articles and the other Forms in the Prayer Book. It is

significant that he made very little change in these Forms for Ordination, save the substitution of *Elder* for *Priest*, and *Superintendent* for *Bishop* in every place where these names were found. It is also significant that Wesley sent over the third Form in the Ordinal—that for the ordination of a bishop. Wesley abridged the English form for the Consecration of a Bishop or Archbishop, and called it the *Form of Ordaining of a Superintendent.* Wesley's transmission of this third Form has intensified the Episcopal controversy. Some affect to find thereby that Wesley was transferring to American Methodism a third ministerial degree or Order. Others, among them Dr. Arthur Little of the Protestant Episcopal Church, state that the act is intelligible if the officer thus set apart is to be regarded as a sort of *Legatus a latere*, a "Provincial Superior of a Religious Order," ". . . and is reprehensible only in so far as it may seem to have *imitated*—however slightly—the outward form of an awful and sacramental act."[11] Episcopal Methodists, however, will agree with Tigert that the act of Wesley meant more than a sort of "paternal blessing" when he thus set apart Coke—it was not "a nondescript third ordination"—but is indeed a "solemn and fitting Consecration," as the Methodist Episcopal Ritual has it, "for the most sacred duties of Superintendency in the Church."

[11] Little, "Times and Teaching of John Wesley," p. 51.

Sources

(Sarum)

Celebratio ordinum.
Consecratio electi in episcopum.

(Sarum)
Admonitio ad diaconos Et hi itaque (diaconi) sicut episcopi ante ordinationem probari debent, et si digni inuenti fuerint, sic demum ad sacrum ministerium admitti (Maskell Mon. Rit. ii p. 244)

(Sarum)
Item inhibemus quod nullus ordinem subdiaconatus recipiat, nisi sit etatis octodecim annorum, diaconatus viginti, presbyteratus viginti quatuor et vicesimum quintum annum attigerit.

Quatuor temporibus ergo. . . generaliter potest episcopus sacros ordines celebrare. Si vero his temporibus impeditus fuerit, et necesse sit, in sabbato ante dominicam passionis. . . et in sabbato, quod est in vigilia pasche, sacros potest ordines ministrare. Alias autem nunquam.

(*Constitutions and Canons Ecclesiastical*, 1603, can 31.

1661

(1661 Prayer Book)

The Forme and Manner

of

Making, *Ordeining,*

and

Consecrating

of

Bishops, Priests,

and

Deacons,

According to the Order of the Church of England

London
Printed by the Printers to the Kings most excellt. Majestie.

THE PREFACE

Jt is evident vnto all men, diligently reading holy Scripture, and ancient Authors, That from the Apostles time, there h*ave* been these Orders of Ministers in Christs Church; Bishops, Priests, and Deacons. Which offices were ever more had in such reverer*end* estimation, that no man might presume to execute any of them, except he were first called, tried, examined and known to have such qualities as *are* requisite for the same; and also by publique prayer with imposition of hands, *were* approved, and admitted therevnto *by lawfull authority*. And therefore to the intent *that* these orders *may* be continued, and reverently vsed, and esteemed in the Church of England; No man shall *be accounted or taken to be a lawfull* Bishop, Priest or Deacon *in the Church of England, or suffered to* execute any of *the said Functions*, except he be called, tryed, examined, and admitted *therevnto*, according to the Form hereafter following, *or hath had formerly Episcopall Consecration or Ordination.*

And none shall be admitted a Deacon, except he be twenty *three* years of age , *Vnless he have a Facultie.* And every man which is to be admitted a Priest shall be full foure and twenty years old. And every man which is to be *ordeyned, or* consecrated Bishop shall be fully thirty years of Age.

And the Bishop knowing either by himself, or by sufficient testimony, any person to be a man of vertuous conversation, and without Crime, and after examination and tryall finding him learned in the latine tongue, and sufficiently instructed in holy scripture, may *at the times appointed in the Canon, or else, on vrgent occasion,* vpon *some other* sunday or holy-day in the face of the Church, admit him a Deacon in such manner and form as hereafter followeth.

Wesley

(Wesley's Sunday Service)

The Form and Manner

of

Making *and* Ordaining

of

Superintendants, Elders,

and

Deacons.

1844 (M. E. Ritual 1844)	*M. E. C. S.* (Ritual 1922 M. E. C. S.)	*M. E.* (Ritual 1924 M. E. Church)
The Form and Manner of Making and Ordaining	(	
	1854	1848, 1872 *CONSECRATION AND ORDINATION*
17— —92 **of *Bishops*, Elders and Deacons.**	)	

NOTES ON GENERAL TITLE OF ORDINAL

THE term "Ordinal" which the English Church commonly applies to her Forms for Ordination has never appeared in a Methodist Discipline or Ritual to denominate these three Offices. "Forms for Ordination" they have been commonly termed. In the English Book it will be noted that there is first a general title to the whole Ordinal and then a lengthy Preface, before the first Office is printed. Mr. Wesley retained the general title, but omitted the Preface. Since the general title "Form and Manner of Making and Ordaining of Superintendents, Elders, and Deacons" immediately preceded (after the Preface was deleted) the special title "Form and Manner of Making of Deacons," it will be easy to understand that with these two titles printed one immediately after the other, the matter was somewhat confusing. This led finally to the omission from the Southern Ritual in 1854 of the general title; and the alteration of this title in the Methodist Episcopal Ritual to "Ordination," then to the present "Consecration and Ordination."

Comparing Mr. Wesley's general title with the English, note the omission of *and consecrating*. The only title in which the word *consecrating* was used in these three Forms was in that for the induction of a bishop. We reserve discussion of this term until we examine the title of that Office.

A study of the names—bishop, priest, and deacon—will be made in their respective Offices, with the Methodist equivalents and nomenclature. It might be noted here that the three Forms for Ordination occur in the following order in the English Book and in the present Ritual of the M. E. Church, South: first, that for ordering deacons; second, that for priests (elders); last, that for bishops. In the M. E. Ritual, however, since 1848 the order here has been reversed, as the revision of the Discipline that year under the arrangement of Rev. Tobias Spicer[1] placed the Office for bishops first; that for elders second; and that for deacons third. So the sequence remains at present in the M. E. Ritual. We have in our study of course conformed to the old sequence of the 1661 Book, as it is the base of all our work.

The Preface of the English Ordinal, "It is evident to all," etc., Mr. Wesley omitted. It is in the nature of an apologue upon the threefold ministry of the English Church, and also contains the regulations respecting the age and qualifications of the persons to be given Orders in that Church. The Bristol letter of Wesley covered the ground of this omitted section as far as Wesley's position was concerned; and the Minutes, or, as we have come to call it, the Discipline, and other regulations cover the present qualifications as to the Methodist Orders.

[1] "History of the Discipline," per Sherman, p. 90.

The Protestant Episcopal Church in America has retained the English general title, "The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons . . . as established by the Bishops, the Clergy, and Laity of said Church, in General Convention in the month of September, A.D. 1792." The Preface also has been retained and differs very little from that in the parent Book.

ORDINATION OF DEACONS

Sources	*1661* (1661 Prayer Book)	*Wesley* (Wesley's Sunday Service)

TITLE

	THE FORME AND MANNER OF *MAKING* OF DEACONS	THE FORM AND MANNER OF MAKING OF DEACONS

(Sarum)
Quando ordines agantur primo fiat sermo si placeat.
(Bucer)
Ea vero die, quo facienda ordinatio est, in concione de sacro ministerio dicitur et ostenditur populo. . . quale illud Dominus nobis instituerit, quoque loco illud velit haberi, quique per ipsum suo populo praestare. Postremo etiam ea exponuntur, quae sunt a fidelibus ministris praestanda Ecclesijs.

When the day appointed by the Bishop is come; *after Morning Prayer is ended*, there shall be a *Sermon, or* Exhortation, declaring the Duty, and Office of such as come to be admitted *Deacons;* how necessary *that* Order *is* in the Church of Christ; and also how the people ought to esteem them in their *Office.*

When the Day appointed by the *Superintendant* is come, after Morning Pray is ended, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons.

(Sarum)
Deinde sedeat episcopus ante altare conuersus ad ordinandos, et archidiaconus capa indutus humiliter respiciens in episcopum cum his verbis alloquatur. . .

First the Arch-Deacon or his Deputie shall present *vnto* the Bishop (*sitting in his Chair, near to the holy Table*) such as *desire* to be *ordeined Deacons; (each* of them *being decently habited*) sayING these words.

After which, one of the Elders shall prese unto the *Superintendant the Pe sons* to be ordained Deacons: *and*

PRESENTATION OF CANDIDATES

Postulat hec sancta ecclesia, reuerende pater, hos viros ordinibus aptos consecrari sibi a vestra paternitate.

Resp. episcopi.

Vide vt natura scientia et moribus tales per te introducantur, immo tales per nos in domo domini ordinentur persone, per quas diabolus procul pellatur et clerus deo nostro multiplicetur.

Resp. archidiaconi.

Quantum ad humanum spectat examen, natura scientia et moribus digni habentur, vt probi cooperatores effici in his, deo volente, possint.

Reverend Father in God; I present vnto you these persons present, to be admitted Deacons.

The Bishop.

Take heed that the persons whom ye present vnto vs, be apt and meet, for their learning, and godly conversation, to exercise their ministrie duly, to the honour of God, and *the* edifieing of his Church.

The Arch-Deacon shall answer.

J have enquired of them, and also examined them; and think them so to be.

CHALLENGE FOR IMPEDIMENT

Quibus expletis dicat episcopus hanc orationem publice, stando, sine nota. . .

Then the Bishop shall say vnto the People.

their Names being read aloud, the *Superintendent* shall say unto the Peopl

Brethren;

Brethren,

Siquis autem habet aliquid contra hos viros, pro deo et propter deum cum fiducia exeat et dicat. . .

if there be any of you who knoweth any Impediment or notable Crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to th*at office;* Let him come forth in the Name of God, and shew what the crime or impediment is.

if there be any of you who knoweth any impediment o crime in any of these pe sons presented to be *ordained* deacons, for the which he ough not to be admitted to that office, let him come forth in th Name of God, and shew what th crime or impediment is.

1844	*M. E. C. S.*	*M. E.*
(M. E. Ritual 1844)	(Ritual 1922 M. E. C. S.)	(Ritual 1924 M. E. Church)

TITLE

THE FORM AND MANNER OF MAKING OF DEACONS	THE FORM AND MANNER OF 18— *ORDAINING* —70 DEACONS	FORM 1864 OF 18— *ORDAINING* —64 DEACONS

17— [When the day appointed by the bishop is come, —92 there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted deacons.]

When the day appointed by the Bishop is come, after 1870— *a suitable* sermon or exhortation,

[When the day appointed by the Bishop is come, a sermon or 1916 exhortation *may be given*, declaring the Duty and Office of such as come to be admitted 1884 *to the Order of* Deacons.]

After which, one of the elders shall present unto the Bishop the persons to be ordained deacons, and

one of the elders shall present unto the Bishop 18— *all them that are* to be ordained 18—70 , and 18— *say:* —70

After which, one of the Elders shall present unto the Bishop 19— *all them that are* to be Ordained 1916 —16 , and 19— *say:* —16

PRESENTATION OF CANDIDATES

Re-in. 1870

I present unto you these persons present, 18— to be *ordained* deacons. —70

Re-in. 1916

I present unto you these persons 19— to be *ordained as* Deacons. —16

CHALLENGE FOR IMPEDIMENT

their names being read aloud, the bishop shall say unto the people:—

Brethren,

if there be any of you who knoweth any impediment or crime in any of these persons presented to be ordained deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.

Then their names being read aloud, the Bishop shall say unto the people:

Brethren,

if there be any of you who knoweth any impediment or crime in any of these persons presented to be ordained deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.

1916— *Then*, their names *having been* read aloud, the Bishop shall say to the People: 1916

Brethren, *these are they whom we purpose, God willing, this day to ordain Deacons. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But* if there be any of you 18— who knoweth any *crime* or *impediment* 19— in any of *them* —64 —16 , for the which he ought 19— not to be *received into this holy Ministry*, let him come forth in the —16 name of God, and show what the crime or impediment is.

Sources	*1661*	*Wesley*
	And if any great Crime or Impediment be objected, the Bishop shall surcease from ordering that person, vntill such time, as the party accused shall *be found* clear of that crime.	And if any Crime or Impediment b objected, the *Superintendant* shall surcease fro *ordaining* that Person, until such Time as the Party accused shall be found clea of that Crime.
	THE LITANY	
(Sarum) Proinde admonemus et postulamus tam vos clericos quam ceterum populum vt pro nobis et pro illis puro corde et sincera mente apud diuinam clementiam intercedere dignemini. . .	Then the Bishop (commending such as shall be found meet to be ordered, to the prayers of the congregation) shall, with the *Clergie* and people present, sing or say the Letany, WITH THE PRAYERS as followeth.	Then the *Superintendant* (commending suc as shall be found meet to be *ordained*, to th Prayers of the Congregation) shall, with the *Ministers* and People present, say the Litany.
Deinde accedentes qui ordinandi sunt diaconi et sacerdotes cum vestibus suis, et prostrato episcopo ante altare cum sacerdotibus et leuitis ordinandis, postea duo clerici incipiant litaniam. . .	(Editor's Note: We omit text of Litany, for sake of brevity)	(Editor's Note: Text of Litany not found here in Wesley's Office)
	COMMUNION SERVICE BEGINS	
	THEN SHALL BE *sung, or* SAID, *the service for the Communion, with the Collect, Epistle, and Gospel, as* FOLLOWETH.	Then shall be said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.
	The Collect.	The Collect.
(Sarum) eorum gradu quos apostoli in septenario numero beato stephano duce ac previo sancto spiritu auctore elegerunt digni existant. . . Super hos quoque famulos tuos quesumus domine placatus intende quos tuis sacrariis seruituros in officium diaconi suppliciter dedi‡camus.	Almighty God; who by thy divine providence, hast appointed divers orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the order of Deacons, the first Martyr, S. Steven, with others; Mercifully behold these thy servants now called to the like Office and ADMINISTRATION; Replenish them so with the truth of thy doctrine, and *adorn them with* innocency of life, that both by word, and good example, they may faithfully serve thee in this office to the glory of thy Name, and *the edification* of thy *Church*; through the Merits of our Saviour Jesus Christ, who liveth, and reigneth with thee, and the holy Ghost, now and *for*ever. Amen.	Almighty God, who by thy Divine Providence hast appointe divers orders of ministers in th church, and didst inspire thine Apostles to choose into th order of Deacons, thy first martyr St. Ste*ph*en, with others; Merciful ly behold these thy servants no called to the like office and adminis tration; replenish them so with th truth of thy doctrine, and ador them with innocency of life, tha both by word and good exampl they may faithfully serve thee i this office, to the glory of thy Name and the edification of thy church through the merits of ou Saviour Jesus Christ, who livet and reigneth with thee and th Holy Ghost, now and for ever Amen.
	THE EPISTLE	
(Bucer in the Ordering of Priests) vel legitur caput tertium prioris ad Timo. ab initio totum. . .	The Epistle. (*i.* Tim. *3. 8.* Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedie of filthy lucre: Holding the mysterie of the Faith in a pure Conscience. And let these also first be proved; then let them vse the office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithfull in all things. Let the Deacons be husbands of one wife, ruling their children, and their own houses well. For they that have vsed the office of a Deacon well,	(The Epistle.) 1 Tim. iii. Likewise must the Deacons b grave, not double-tongued, not given to much wine, not greedy o filthy lucre; holding the myster of the faith in a pure conscience And let these also first be proved then let them use the office of deacon, being found blameless Even so must their wives be grave not slanderers, sober, faith ful in all things. Let the deacon be the husbands of one wife, ruling their children and their ow houses well. For they that hav used the office of a deacon well

1844	*M. E. C. S.*	*M. E.*
[18_{01} If any crime or impediment be objected, the bishop shall surcease from ordaining that person, until such time as the party accused shall be found clear of that crime.]	If any crime or impediment be objected, the Bishop shall surcease from ordaining that person, until such time as the party accused shall be found clear of that crime.	[If any crime or impediment be 19— *alleged*, the Bishop shall *desist* —16 from ordaining that person, until such time as the party accused shall be found clear 18— of *the same*. —64

(THE LITANY)

Omitted 1792

COMMUNION SERVICE BEGINS

Then shall be read the 17— *following* collect *and* epistle —92	Then shall be read the following Collect: 18_{70}	Then shall be read the following Collect and Epistle:
The Collect.	The Collect.	The Collect.
Almighty God, who by thy Divine Providence hast appointed divers orders of ministers in thy Church, and didst inspire thy apostles to choose into the order of deacons, thy first martyr, St. Stephen, with others: mercifully behold these thy servants, now called to the like office and administration; replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. Amen.	Almighty God, who by thy divine providence hast appointed divers orders of ministers in thy Church, and didst inspire thy apostles to choose into the order of deacons the first martyr St. Stephen, with others; mercifully behold these thy servants, now called to the like office and administration; replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and forever. Amen.	Almighty God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thy Apostles to choose into the Order of Deacons thy first martyr Saint Stephen, with others: mercifully behold these thy servants, now called to the like Office and Administration; 19— *so* —16 replenish them with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this Office to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the 19— Holy *Spirit*, —16 now and forever. Amen.

THE EPISTLE

1870
Then the Bishop, or one of the elders appointed by him, shall read the Epistle.

The Epistle.	The Epistle.	The Epistle.
1 Tim. iii, 8–*13*.	19— 1 Tim*othy* iii. 8–13. —22	18— 1 Tim*othy* 3. 8–13. 19— —84
Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well,	Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well	Deacons *in like manner* must be —16 grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them *serve as Deacons*, if they be blameless. *Women in like manner* must be grave, not slanderers, *temperate*, faithful in all things. Let deacons be husbands of one wife, ruling their children and their own houses well. For they that have *served well as* Deacons, *gain*

Sources *1661* *Wesley*

purchase to themselves a good degree, and great boldness in the Faith which is in Christ Jesus.

purchase to themselves a goo degree, and great boldness in th faith, which is in Christ Jesus.

ALTERNATE READING

Or else this out of the sixth of the Acts *of the Apostles.* (*Acts. 6. 2.*

Then the twelve called the multitude of the Disciples vnto them and said; Jt is not reason, that we should leave the word of God, and serve Tables. Wherefore bretheren, look ye out among you seven men, of honest report, full of the holy Ghost, and Wisdom: whom we may appoint over this business: But we will give our selves continually to prayer, and to the Ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith, and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselite of Antioch; whom they set before the Apostles. and when they had praied, they laid their hands on them. And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the Priests were obedient to the faith.

OATH OF THE KING'S SOVEREIGNTY

And before the Gospel, the Bishop, sitting in *his* Chair, shall cause the oath of the Kings supremacy, and against the power and authoritie of *all forreign Potentates*, to be ministered vnto every of them that are to be ordered.

THE OATH OF THE KINGS *SOVERAIGNTIE.*

I A. B. do vtterly testifie, and declare in my conscience, That the Kings Highness is the only Supreme Governour of this Realm and of all other his Highnesses Dominions, and countries, as well in all spirituall or ecclesiasticall things, or causes, as temporall: And that no forraign Prince, Person, Prelate, State, or Potentate hath, or ought to have any Iurisdiction, power, Superiority preeminence or authority ecclesiastical, or spiritual within this Realm. And therefore J do vtterly renounce, and forsake all forraign Jurisdictions, Powers, superiorities, and Authorities; and do promise that from henceforth J shall bear faith and true Allegiance to the Kings Highnes, his heirs, and lawfull successors; and to my power shall assist, and defend all Iurisdictions, Privileges, Preeminences, and Authorities, granted, or belonging to the Kings Highness, his heirs, and successors; or vnited, and annexed to the Jmperial Crown of this Realm.

So help me God,
and the *Contents of this Book.*

1844	*M. E. C. S.*	*M. E.*
purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.	purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.	to themselves a good *standing*, and great boldness in the faith which is in Christ Jesus.

(ALTERNATE READING)

(OATH OF THE KING'S SOVEREIGNTY)

EXAMINATION BY THE BISHOP

Sources	*1661*	*Wesley*
	Then shall the Bishop examine every one of them that are to be ordered, in the presence of the people, after this manner following.	Then shall the *Superintendant* examine every one of them that are to be *ordained*, in the Presence of the People, after this manner following:
	Do you trust that you are inwardly moved by the holy Ghost to take vpon you this Office, and Ministration, to serve God for the promoting of his glory, and the edifying of his people?	Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of his glory, and the edifying of his people?
	Answer. I trust so.	Answer. I trust so.
(Bucer) Confiditis vos, a Domino nostro Iesu CHRISTO. . . ad ecclesiae suae ministerium esse vocatos? Credimus.	The Bishop. Do *you* think, that *you are* truly called, according to the will of our Lord Iesus Christ, and the due order of this Realm, to the Ministrie of the Church?	The *Superintendant.* Do you think that you are truly called, according to the will of our Lord Jesus Christ, to the ministry of the church?
	Answer. I think so.	Answer. I think so.
(Bucer) Itaque quaerendum. . . . est; An solidam fidem habeat omnibus canonicis scripturis.	The Bishop. Do *you* vnfeignedly beleeve all the Canonicall Scriptures of the old and New Testament.	The *Superintendant.* Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?
	Answer. J do believe *them.*	Answer. I do believe them.
	The Bishop. Will you diligently read the same vnto the people assembled in the Church, where you shall be appointed to serve.	The *Superintendant.* Will you diligently read the same unto the people *whom* you shall be appointed to serve?
	Answer. I will.	Answer. I will.
(Sarum) Diaconum oportet ministrare ad altare, euangelium legere, baptizare et predicare. *Admonitio ad diaconos* 'Ad ipsos pertinet assistere sacerdotibus et ministrare in omnibus quae aguntur in sacramentis Christi; in baptismo scilicet. . . evangelium praedicare et apostolem. . . . (Maskell *Mon. Rit.* ii, 245)	The Bishop. Jt *ap*perteineth to the Office of a Deacon, IN THE CHURCH WHERE HE SHALL BE APPOINTED *to serve*, to assist the Priest in divine service, and specially when he ministreth the holy Communion, and TO help him in the distribution thereof; and to read holy Scriptures, and homilies in the *church* ; and TO instruct the youth in the Catechism; *in the absence of the Priest*, to baptise *Jnfants;* and TO preach, if he be ADMITTED THERETO by the Bishop. And furthermore, it is his office, WHERE PROVISION IS SO MADE, to search for the sick, poor and impotent people of the parish; to intimate their estates Names, and places where they dwell *vn*to the Curate; that by his exhortation they may be relieved *with the* Almes *of* the parish*ioners*, or others. Will you do this gladly, and willingly?	The *Superintendant.* It appertaineth to the office of a Deacon, to assist the *elder* in Divine Service, and *e*specially when he ministeret the holy Communion, to help him in the distribution thereof, and *to read and expound the* holy Scriptures; to instruct the youth , *and* in the absence of the *elder* to baptize. And furthermore, it is his office to search for the sick, poor and impotent that they may be *visited and* relieved. Will you do this gladly and willingly?
	Answer. J will so do, by the help of God.	Answer. I will do so, by the help of God.

EXAMINATION BY THE BISHOP

1844

Then shall the bishop examine every one of *those who* are to be ordained, in the presence of the people, after this manner following:—

Do you trust that you are inwardly moved by the Holy Ghost to take upon you *the* office *of the ministry in the Church of Christ*, to serve God for the promoting of his glory and the edifying of his people?

Answ.

I trust so.

(1792)

The bishop.

Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?

Answ.

I do believe them.

The bishop.

Will you diligently read *or expound* the same unto the people whom you shall be appointed to serve?

Answ.

I will.

The bishop.

It appertaineth to the office of a deacon to assist the elder in Divine Service. And especially when he ministereth the holy communion, to help him in the distribution thereof, and to read and expound the Holy Scriptures; to instruct the youth, and in the absence of the elder to baptize.

And furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved.

Will you do this gladly and willingly?

Answ.

I will do so by the help of God.

M. E. C. S.

Then shall the Bishop examine every one of those who are to be ordained, in the presence of the people, after this manner following:

Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the Church of Christ, to serve God for the promoting of his glory and the edifying of his people?

Ans.

I trust so.

The Bishop.

Do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments?

Ans.

I do believe them.

The Bishop.

Will you diligently read or expound the same unto the people whom you shall be appointed to serve?

Ans.

I will.

The Bishop

It appertaineth to the office of a deacon to assist the elder in divine service, and especially when he ministereth the holy communion, to help him in the distribution thereof, and to read and expound the Holy Scriptures; to instruct the youth; and in the absence of the elder to baptize.

And furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved.

Will you do this gladly and willingly?

Ans.

I will so do, by the help of God.

M. E.

Then shall the Bishop, *in the presence of the People,* examine every one of those who are to be Ordained, after this manner following:

The Bishop.

Do you trust that you are inwardly moved by the Holy *Spirit* to take upon you the office of the Ministry in the Church of Christ, to serve God for the promoting of his glory and the edifying of his people?

Answer.

I trust so.

The Bishop.

Do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments?

Answer.

I do believe them.

The Bishop.

Will you diligently read *and* expound the same unto the people whom you shall be appointed to serve?

Answer.

I will.

The Bishop.

It appertaineth to the office of a Deacon to assist the Elder in divine service, and especially when he ministereth the Holy Communion, to help him in the distribution thereof, to read and expound the Holy Scriptures; to instruct the youth; and to baptize.

And furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved.

Will you do this gladly and willingly?

Answer.

I will do so, by the help of God.

Sources	*1661*	*Wesley*
(Bucer) Summa etiam cura, vestram & vestrorum domesticorum vitam et mores studebitis doctrinae Christi conformare; atque tum vos ipsos, tum etiam domesticos vestros, quantum Dominus vobis dederit, salutaria praebere gregis Domini exemplaria?	The Bishop. Will you apply all your diligence, to frame, and fashion your own lives, and the lives of your families according to the doctrine of Christ, and to make both your selves, and them (as much as in you lieth,) wholesome examples of the flock of Christ.	The *Superintendant.* Will you apply all your diligenc to frame and fashion your ow lives, (and the lives of your families, according to the doctrine of Christ and to make both yourselves an them, as much as in you lieth wholesome examples of the flock o Christ?
Studebimus, iuunte nos Domino.	Answer. I will so do, the Lord being my helper.	Answer. I will do so, the Lord being m helper.
Praefectosque nostrae Ecclesiae, et quibus cura vestri, et gubernatio est, eritque commissa, reuerenter obseruabitis, sanctisque eorum monitis, promptis animis obsequemini, et iudicio eorum vos permittetis?	The Bishop. Will you reverently obey your Ordinarie, and other chief Ministers of the Church, and them to whom the charge and Government over you is committed ; following with a glad mind and will their godly Admonitions.	The *Superintendant.* Will you reverently obey them t whom the charge an government over you is committe , following with a glad min and will their godly admonitions.
Hoc studebimus, iuuante nos Domino.	Answer. I will indeavour my self, the Lord being my helper.	Answer. I will endeavour *so to do,* the Lord being my helper.
	IMPOSITION OF HANDS	
(Sarum) Quibus inclinantibus, solus episcopus qui eos benedicit, manum super capita singulorum ponat dicens solus secrete. . .	Then the Bishop laying his hands severally, vpon the head of every one of them, *humbly kneeling before him,* shall say.	Then the *Superintendant* laying his Hand severally upon the Head of them shall say,
	Take thou authority to execute the Office of a Deacon, in the church of God committed vnto thee; In the Name of the Father, *and of* the Son, and *of* the holy Ghost. Amen.	Take thou authority to execut the office of a deacon in the churc of God ; In the Name of the Father, and of the Son and of the Holy Ghost. Amen.
Post hec tradat eis librum euangeliorum dicens sine nota.	Then shall the Bishop deliver to every one of them the New Testament: Saying.	Then shall the *Superintendant* deliver t every one of them the *Holy Bible* , saying,
In nomine sancte trinitatis accipe potestatem legendi euangelium in ecclesia dei tam pro viuis quam pro defunctis in nomine domini. Amen.	Take thou authority to read the Gospell in the Church of God; and to preach the same, if thou be thereto *licensed by the Bishop himself.*	Take thou authority to read the *holy Scriptures* in the church of God, and to preach the same.
	THE GOSPEL	
Tunc tradat singulis. . . dalmaticam dicens. . . ei qui lecturus est euangelium.	Then one of them, appointed by the Bishop shall read.	Then one of them appointed by the *Superintendant* shall read,
Et sit in corde et in ore tuo (&c)	The Gospel. (*S. Luke. 12, 35.* *Let your loins be girded about, and your lights burning; and ye yourselves like vnto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh they may open vnto him immediatly; Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say vnto you that he shall gird himself, and make them to sitt down to meat, and will come forth, and serve them. And if he shall come in the second watch, or come in the third watch, and find them so; Blessed are those servants.*	The Gospel. Luke xii. 35. Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

1844

The bishop.

Will you apply all your diligence to frame and fashion your own lives (and the lives of your families) according to the doctrine of Christ; and to make (both) yourselves (and them) as much as in you lieth, wholesome examples of the flock of Christ?

Answ.

I will do so, the Lord being my helper.

The bishop.

Will you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Answ.

I will endeavour so to do, the Lord being my helper.

M. E. C. S.

The Bishop.

Will you apply all your diligence to frame and fashion your own lives (and the lives of your families) according to the doctrine of Christ; and to make (both) yourselves (and them), as much as in you lieth, wholesome examples of the flock of Christ?

Ans.

I will do so, the Lord being my helper.

The Bishop.

Will you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Ans.

I will endeavor so to do, the Lord being my helper.

M. E.

The Bishop.

Will you apply all your diligence to frame and fashion your own lives and the lives of your families according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer.

I will do so, the Lord being my helper.

The Bishop.

Will you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Answer.

I will endeavor so to do, the Lord being my helper.

IMPOSITION OF HANDS

Then the bishop, laying his hands severally upon the head of every one of them, shall say,

Take thou authority to execute the office of a deacon in the Church of God; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the bishop deliver to every one of them the Holy Bible, saying,

Take thou authority to read the Holy Scriptures in the Church of God, and to preach the same.

Then the Bishop, laying his hands severally upon the head of every one of them, shall say:

Take thou authority to execute the office of a deacon in the Church of God; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Bishop deliver to every one of them the Holy Bible, saying:

Take thou authority to read the Holy Scriptures in the Church of God, and to preach the same.

Then the Bishop, laying his hands severally upon the head of every one of them, shall say:

Take thou authority to execute the office of a Deacon in the Church of God; in the name of the Father, and of the Son, and of the Holy 19—*Spirit.* —16 Amen.

Then shall the Bishop deliver to every one of them the 1908 Bible, saying:

Take thou authority to read the Holy Scriptures in the Church of God, and to preach the 19—*Word.* —16

THE GOSPEL

Then one of them appointed by the bishop shall read the Gospel.

Luke xii. 35–*38*. Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Then one of them appointed by the Bishop shall read the Gospel.

1870 *The Gospel.* Luke xii. 35–38. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Then one 1864 appointed by the Bishop shall read the Gospel:

Luke 12. 35–38 Let your loins be girded about, and your 19—*lamps* —16 burning; and *be* ye yourselves like unto men *looking* for their Lord, when he *shall* return from the *marriage feast;* that, when he cometh and knocketh, they may *straightway* open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, *and if* in the third, and find them so, blessed are those servants.

Sources	*1661*	*Wesley*
	THE COMMUNION	
(Bucer) Proceditur ad communionem, quam ordinati vna sumunt.	Then shall the Bishop proceed *in* the Communion, and all that *are* ordered, shall tarrie, and receive the holy Communion the same Day with the Bishop.	Then shall the *Superintendant* proceed in th Communion, and all that are *ordained* shall receive the holy Communion
	COLLECTS	
Communione peracta, tota illa sacra actio, cum congruente oratione & benedictione finitur.	The Communion ended, after the last Collect, and immediatly before the Benediction, shall be said *these* Collects following.	The Communion ended, immediately before the Ben diction, shall be said these Collects follow ing:
(Sarum) abubdet in eis totius forma virtutis, auctoritas modesta, pudor constans, innocentie puritas, et	Almighty God, giver of all good things, who of thy great goodness, hast vouchsafed to accept, and take those thy servants vnto the office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration; to have a ready will to observe all spiritual discipline: That they having alwayes the testimony, of a good conscience, and continuing ever stable,	Almighty God, giver of all goo things, who of thy great goodnes hast vouchsafed to accept and tak these thy servants unto the office o deacons in thy church; Make them, we beseech thee, O Lord, t be modest, humble, and constan in their ministration, *and* to hav a ready will to observe all spiritua discipline; that they having al ways the testimony of a good con science, and continuing ever stabl
spiritualis obseruantia discipline. . . seruantia discipline. . .		
et bonum conscientie testimonium preferentes in christo firmi et stabiles perseuerent dignique successibus de inferiori gradu per gratiam tuam capere potiora mereantur. Per eundem dominum nostrum iesum christum filium tuum qui tecum viuit et regnat in vnitate eiusdem.	and strong in thy Son Christ, may so well *behave* themselves in this inferiour office, that they may be found worthy to be called vnto the higher Ministries in thy Church, through the same thy son, our Saviour *Jesus* Christ; to whom be glory and honour, world without end. Amen.	and strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in thy church through the same thy Son our Saviour Jesus Christ; to whom be glory and honour world without end. Amen.
(Sarum) Actiones nostras quesumus domine aspirando preueni et adiuuando prosequere: vt cuncta nostra operatio a te semper incipiat: et per te cepta finiatur. Per dominum. (*Sabbato. iiii. temporum quadragesime:* oratio 5 (Greg. 34) A post-Communion Collect)	Prevent vs, O Lord, in all our doings with thy most gracious favour, and further vs with thy continual help: that in all our works begun continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtein everlasting life, through Jesus Christ our Lord. Amen.	Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.
	THE BENEDICTION	
	The peace of God, which passeth all vnderstanding, keep your hearts and minds in the knowledge, and love of God, and of his son Iesus Christ our Lord. And the blessing of God Almighty, the Father, the Son and the holy Ghost be amongst you and remain with you always. Amen.	The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always Amen.
	CONCLUDING RUBRIC	
(Sarum) Valde mirandum est et magis dolendum quomodo his diebus a statu laicali infra annum ad statum ascenditur presbyterii supremum, cum ad minus per annum integrum in omni ordine suscepto ministrare debeant, et se exercere vt digni et probati ad superiora ascendere mereantur, cum nemo repente fiat summus.	And heere it must be *declared* vnto the Deacon, that he must continue in that Office of a Deacon, the space of a whole year (except for reasonable causes it *shall* otherwise *seem good vnto the Bishop*) to the intent he may be perfect, and well expert in the things apperteining to the ecclesiastical Administration. Jn executing whereof, if he be found faithfull and diligent, he may be admitted by his Diocesan to the order of Priesthood, *at the times appointed in the Canon; or else on vrgent occasion, vpon some other Sunday, or Holy-day in the face of the Church in such manner and form as hereafter followeth.*	

1844	*M. E. C. S.*	*M. E.*

(THE COMMUNION)

[Then shall the bishop proceed in the communion, and all that are ordained shall receive the holy communion .]

1858

1864

COLLECTS

The communion ended, immediately before the Benediction shall be said these collects following:—

1858 Immediately before the Benediction shall be said these Collects following:

1922
Collects.

1864 Immediately before the Benediction shall be said these Collects following:

Almighty God, Giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants into the office of deacons in thy Church: make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable

Almighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants into the office of deacons in thy Church; make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable

Almighty God, Giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants into the office of Deacons in thy Church; make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they, 1916

continuing ever stable 1918

and strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called into the higher ministries in thy Church, through the same, thy Son our Saviour Jesus Christ; to whom be glory and honour, world without end. Amen.

and strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in thy Church, through the same thy Son our Saviour Jesus Christ, to whom be glory and honor, world without end. Amen.

and strong in thy Son *Jesus* Christ, may so well behave themselves in this 1916 office that they may be found worthy to be called into the higher Ministries in thy Church, through 1916 thy Son our Saviour Jesus Christ: to whom be glory and honor, world without end. Amen.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

THE BENEDICTION

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you and remain with you always. Amen.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. Amen.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy *Spirit*, be among you and remain with you always. Amen.

(CONCLUDING RUBRIC)

TABLE

SHOWING THE ORDER OF EVENTS AND CEREMONIES IN ORDINATION SERVICE FOR DEACONS

AS FOUND IN SUCCESSIVE PRAYER BOOKS AND RITUALS

1550 Prayer Book	1552 Prayer Book	1661 Prayer Book	Wesley's Sunday Service	1844 M. E. Ritual	1922 M. E. C. S. Ritual	1924 M. E. Ritual
TITLE	TITLE	TITLE	TITLE	TITLE	TITLE	TITLE
Sermon	Sermon	Sermon	Sermon	Sermon	Sermon	Sermon
Presentation of Candidates	Presentation of Candidates	Presentation of Candidates			Presentation of Candidates	Presentation of Candidates
Challenge to People	Challenge to People	Challenge to People	Challenge to People	Challenge to People	Challenge to People	Challenge to People
Litany and Suffrages	Litany and Suffrages	Litany and Suffrages	Litany and Suffrages			
	COMMUNION BEGINS	COMMUNION BEGINS	COMMUNION BEGINS	COMMUNION BEGINS		
Collect	Collect	Collect	Collect	Collect	Collect	Collect
COMMUNION BEGINS						
Epistle	Epistle	Epistle	Epistle	Epistle	Epistle	Epistle
	Alternate Epistle	Alternate Epistle				
Oath of King's Supremacy	Oath of King's Supremacy	Oath of King's Supremacy				
Examination of Candidates	Examination of Candidates	Examination of Candidates	Examination of Candidates	Examination of Candidates	Examination of Candidates	Examination of Candidates
Imposition of Hands	Imposition of Hands	Imposition of Hands	Imposition of Hands	Imposition of Hands	Imposition of Hands	Imposition of Hands
Gospel	Gospel	Gospel	Gospel	Gospel	Gospel	Gospel
Communion	Communion	Communion	Communion	Communion		
Collect: "Almighty God"	Collect: "Almighty God"	Collect: "Almighty God"	Collect: "Almighty God"	Collect: "Almighty God"	Collect: "Almighty God"	Collect: "Almighty God"
	Collect: "Prevent us, O Lord"	Collect: "Prevent us, O Lord"	Collect: "Prevent us, O Lord"	Collect: "Prevent us, O Lord"	Collect: "Prevent us, O Lord"	Collect: "Prevent us, O Lord"
	Benediction	Benediction	Benediction	Benediction	Benediction	Benediction
Final Rubric	Final Rubric	Final Rubric				

ANALYSIS AND NOTES ON THE ORDINATION OF DEACONS

The Title was "The Forme and Maner of Orderyng of Deacons" in the first Ordinal of 1550, but *Making* took the place of *Ordering* in 1661. This Mr. Wesley retained and so did Episcopal Methodism until 1864 (M. E.) and 1870 (M. E. C. S.), when *Ordaining* took the place of *Making*.

There are several Greek words in the New Testament translated *ordain* by the Authorized Version, but for our particular study the three following words are especially connected with the Rite of ecclesiastical establishment or Ordination, and are therefore to be studied carefully.

Poieo means "to do," "to make" (Mark iii. 14: "He ordained twelve, that they should be," etc.; in other words, "he *made* twelve that," etc.). Another word is καθίστημι, *Kathistemi*, "to place," "to set down," "to appoint." (Titus i. 5: "That thou shouldst *ordain* elders in . . ."; Heb. v. 1: "Every high priest is *ordained* for men in . . ."; Acts vi. 3: "Whom we may *appoint* over this business"; Acts viii. 3: "Every high priest is *ordained* to offer gifts.") The third word to be noted is *cheirotoneo*. It means "to elect by stretching out the hand." (Acts xiv. 23: "When they had *ordained* them elders in . . ."; also in 2 Cor. viii. 19 where it means "chosen of the churches" according to the Authorized Version—literally, *chosen by hand* or vote of the churches.)

From this it would seem that the original connotations adhering to the word *making* are closer to an assumption of divine power than the word *ordain* usually bespeaks. Only the Lord is said to have *made* (*poieo*) the Twelve; and the allusion in Hebrews iii. 2: "who was faithful to him that *appointed*" (*poieo*) referred to God's appointment. *Ordain* in the sense of "establish," "arrange," "settle," or "appoint" (*kathistemi*)—Paul's instruction to Titus—does indeed seem to imply less sacerdotal mediation than *making*. Only God can *make* ministers in the divine sense, but the Church can elect (*cheirotoneo*) or select as in Acts vi. and *ordain* in the sense of "establish" or "appoint" them (*kathistemi*) for the special work "whereunto the Holy Ghost hath called them."

Deacon (*diakonos*) means a servant, an attendant, especially one who waits upon a table. (John ii. 5, 9.) A magistrate is so termed in Romans xiii. 4, and the Lord himself in Romans xv. 8: "Now I say that Jesus Christ was a *diaconon* of the circumcision." The Apostles and other ministers came to be termed διάκονοι in 1 Corinthians iii. 5; 2 Corinthians iii. 6; vi. 4. "But the title *deacons* is specifically applied to an order or class of ministers, which originated in a necessity of the Church at Jerusalem as recorded in Acts vi., where those officers are not indeed called 'deacons,' but their office is called a *diakonia* 'ministration.'" (Summers,

in loc.) Stephen the proto-martyr was one of these; "Philip too, another of the seven, soon became an evangelist, preaching and baptizing on a large scale." (Summers.) The further history and rise of the diaconate to an ecclesiastical rank or grade has been described.

As a side skirmish in Emory's Episcopal controversy we are to note[1] that he drew a distinct line between the deacon and the elder when the "High-Church writer" had made out an issue between the episcopate "as an intrinsically and essentially distinct order"—and "parity—that is to say, the presbyterian doctrine strictly of but one order of Christian Ministers." Emory denied this to be the issue and answered one writer, "We dare not say with him, 'If we cannot authenticate the claims of the Episcopal office, we will surrender those of our deacons, and let all power be confined to one office of presbyters.' By no means. The Scriptural evidence for the order of deacons, as an order of ministers distinct from that of presbyters or bishops, is too plain to be thus lightly treated." It will thus be seen that Methodism has not taught that there are three Orders, as does the Established Church and the Protestant Episcopal Church; nor that there is only one Order, that of Presbyters, but that there are *two*. "Let it," adds Emory in regard to the diaconate, "stand on its own ground whether we can authenticate that of bishops or not; 'for they that have used the office of a deacon well, purchase to themselves a good degree' to which their title ought not to be made dependent on the claims of others to any other degree." Thus the Methodist diaconate is an Order in our polity—though, as hinted before, in common practice it is a stepping-stone to the eldership.

Qualifications for the Diaconate.—Beside the Scriptural qualifications always read in this office describing the deacon—"Likewise must the deacons be grave," etc. (1 Tim. iii. 8–13)—the Methodist Episcopal Churches have adopted certain rules respecting the selection of persons for the diaconate. There are certain qualifications as to studies, and examinations by committees, before the Annual Conference "elects" any person to deacon's orders. Dr. Summers finds the model for such Conference selection and election in the act of the early Church described in Acts vi. It is to be remembered that the English Bishop himself practically selected those to receive deacon's orders, but in America the Annual Conference of elders is the residuary of this selective power. The qualifications of a deacon are set forth in the Discipline and we need not further discuss them.

The Sermon or Exhortation to the persons to be admitted deacons was demanded by each issue of the Prayer Book. Note that the Sarum Use and Bucer's Rite both call for this. Such sermon or exhortation of course had to do with the office into which the candidates were about to

[1] "Episcopal Controversy Reviewed."

be inducted. Mr. Wesley and Methodism retained the demand for such a sermon before ordination, so the "ordination-sermon," as we sometimes call it, has ever been a feature in our system. The Methodist Episcopal Church since 1916 has made such sermon optional by a *may be given* in place of *there shall be*. The M. E. Church, South, in 1870 struck out the ancient specification in the rubric as to what the sermon should treat of, and simply calls now for a "suitable" sermon.

The Presentation of Candidates.—The position of the Bishop with respect to the Communion Table was outlined in the English Book, and is now specified in the Protestant Episcopal Ordinal. Although we shall note that the Communion formerly played a large part in the ordination services in our Methodist Offices, yet Mr. Wesley omitted from his rubric here a like direction for his Superintendent. He also omitted the speech by the Arch-Deacon with the challenging reply of the Bishop, and the Arch-Deacon's rejoinder. Wesley did, however, call for one of the elders to present the persons to be ordained unto the Superintendent, but gave them no form of speech for such presentation. The M. E. Church, South, however, in 1870 adopted for this presentation a modified form of the Arch-Deacon's speech (the same that Wesley used in the next Office for presenting elders-elect), and the M. E. Church followed with exactly the same form in 1916.

Challenge for Impediment.—From the Sarum Use came into English this form—the challenge to the people on the part of the Bishop ere he proceeded with the ordination. Note the *their names being read aloud*—a Wesleyan innovation, remaining yet in our Methodist offices. Dr. Summers states that the names should be so arranged that there may be no confusion in presenting them to the Bishop. It is interesting to see that Wesley left out the word *notable* ("*notable* crime") in his Superintendent's challenge to the people. With the founder of Methodism a crime needed not to be *notable* to prevent ordination. Wesley also changed *ordered* to *ordained* in this rubric as he did invariably through the whole Ordinal.

The next rubric states what is to be done if a crime be alleged against any of the candidates. The English Books specify "if any *great* crime or impediment be objected," but the Methodist Books omit the word *great*, just as they omitted the word *notable*. *Surcease* means *cease*, and so the Protestant Episcopal Ordinal now has it, though we are informed the word is not connected etymologically with *cease* but comes from *surseoir, to supersede*. As a legal term it originally meant the superseding of a jurisdiction, the stoppage of a suit at law. The M. E. revisers of 1916 got rid of the word *surcease* and put *desist* in its place.

The Litany.—Mr. Wesley called for the Litany in his ordination service, following the English Office, though the actual text of the Litany is not given at this place in the Sunday Service. The Litany of the

English Church, as of other ancient ecclesiastical organizations, is a chain of petitions or suffrages by the minister or leader of the congregation naming definite objectives for prayer. The people respond appropriately after each petition. In the Preface to the Sunday Service, Mr. Wesley directed the reading of the Litany on Wednesdays and Fridays, following the custom of his Church. He also retained the Litany in all three of these Forms for Ordination. When the Sunday Service was dropped in 1792, however, we find that the demand for the Litany in these Forms for Ordination was dropped also. The 1661 text of the Litany as found in the English Book at this place we have omitted for the sake of brevity. It may be studied elsewhere. Mr. Wesley did not give its text here in his Office, but simply called for the Litany to be said.

Communion Begins.—We have already mentioned that practically all the forms in the Ritual are or were once wound up with the Communion service. This is especially true of the Ordinal, where each Office is closely connected with the celebration of the Lord's Supper. Ordination itself was made a Sacrament by the medieval Church; but irrespective of that, it has long been combined with the Holy Communion in English Protestant usage. Although the Lord's Supper as an actual part of the ordination service has not been insisted upon by Methodism since the middle of the last century (1864 M. E.; 1858 M. E. C. S.), yet the Collects, Epistles, Gospels, and Benedictions are those for the Communion—another proof of the fact that even in Methodist Rites the Communion has occupied the foremost place. The Protestant Episcopal Church has of course retained the old usage regarding Communion here, and all who are admitted to her Orders proceed at once to receive the Sacrament.

Mr. Wesley's rubric here called for Communion, but the Fathers of 1792 changed the *said* to *read* (a typographical error perhaps), and while retaining Collect and Epistle did not ask at this place for Communion. They also failed to ask for the Gospel here as Wesley did. The M. E. Church, South, in 1870 further shortened this rubric by leaving out the demand for the Epistle, though the Epistle itself remains of course further on in the service.

The Collect.—The text of the Collect here was in the 1550 "Form for Making Deacons," but not in the Communion service—it was the last Collect in that Office *before* the Communion proper began. Since 1552, however, this Collect has *begun* the Communion in the English Ordinal. The mention of Stephen is seen in the Latin of Sarum, though the most of this form seems to be English in origin.

This Collect sets forth: (a) that God has appointed "divers orders of ministers" in the Church; (b) the selection of Stephen; (c) a prayer for grace for the present candidates; (d) the closing formula. Scarcely any change has been made in this form in transmission. The only Methodist

revision has been a recent change by the M. E. Church—*replenish them so* becoming *so replenish them* in 1916, following a like change in the Protestant Episcopal form. This Collect occurs again in the ordination service for elders.

The Epistle is the well-known passage from Saint Paul's First Letter to Timothy, outlining the qualifications of the *diaconi*. *Double-tongued* (without going into the heavy disquisitions of the commentators) simply has the obvious English meaning. Summers explains the *given to much wine* by stating that the deacons, as visitors from house to house, were expected to partake of wine as the ordinary beverage. He holds that the wine spoken of was unfermented juice of the grape, but that it would, if taken too liberally, produce intoxication. Also we are informed that, as the almoners of the congregation, the deacons who handled the money must not be greedy of "sordid gain." The "mystery of the faith" had no reference to a secret hidden thing, but *musterion* with Paul was rather a technical term—"it means Christianity itself," Dr. Summers agrees. The Authorized Version's *their wives also* is rejected by the translation used in the M. E. Church since 1916 for "Women in like manner." It is agreed that the word *gunaikas* may either be translated "women" or "wives." The context seems to favor the Authorized Version. "Purchase" is translated *get* ("*gette* theimselfes a good degre") in the 1550 Book, and this is the real meaning. Just what the "good degree" is, has been much discussed. Some hold that it refers to the Order of elders, a next step or degree of service; others that it simply refers to the deacon's own grade or standing in the Church which he will thus make honorable by his service. "Great boldness" is translated *liberty* or *confidence* "in standing for the faith."

The alternate reading in the 1661 Book narrated the origin of the diaconate. As Mr. Wesley omitted it, we do not stop to discuss it further.

The Oath of the King's Sovereignty, called in the First Prayer Book the "Oath of the King's Supremacie," is necessary on account of the close relationship of Church and State in England. The ministry of the Church of England must swear, on being ordained, to forego all foreign allegiance and to "bear faith and true allegiance to the King's Highness." These ministers are thus in a sense officers of the Crown. Wesley of course omitted this obligation from our Forms for Ordination, as did the Protestant Episcopal Convention which framed an American Liturgy for that Church.

Examination by the Bishop.—This examination corresponds to a public testimony on the part of the candidate as to his intent and purpose in accepting the office. The first question has to do with purity of motive on the part of the candidate. It is as solemn a question as may be asked of any man. It is difficult to understand how any man not inwardly moved

by the Holy Ghost could ever assume this "office and ministration" by asserting that he *was* thus inwardly called. In 1792 there was a substitution here in the Methodist Office, *of the ministry in the Church of Christ* taking the place of *office and ministration.*

The second question likewise had to do with the "call" of the candidate and is also a very solemn question. Mr. Wesley naturally omitted the reference to "the due order of this Realm." It is understood of course that *Superintendent* as used in Wesley's Office for *Bishop* was printed *Bishop* again in 1792 in every place where the word occurs in the entire Ritual.

The third question demands unfeigned faith in "all the canonical Scriptures of the Old and New Testament." This test as to belief as taken in English, Methodist, and Protestant Episcopal ordinations, has been much referred to in recent discussions as a vow which a minister is in honor bound to fulfill if he here answer, "I do believe them." No Church forces men to believe its own Creed, or preach its own doctrine; but when a man offers himself as a mouthpiece and representative of any Church, that organization certainly has a right to demand his mind and heart along certain lines. If he agree to the doctrine, let him be ordained and preach in accord with it; if he cannot agree, then let him say so and go in peace to preach or serve wherever else he pleases—but under no circumstances should he permit himself to stand as the representative of an ecclesiastical body to whose thought and doctrine he cannot subscribe. In the sources it will be seen that these two questions were outlined by Bucer.

The next question pledges the candidate to read the Scripture to the people. Mr. Wesley did not specify *where* the deacon should read to the people, and 1792 gave him a chance to *expound* as well as read—thus opening a broad way for the Methodist deacon who might read in church or out of it, and whose "expositions" readily became sermons.

The Bishop next outlines the duties of the deacon and asks glad and willing assent to these duties. Note the specific directions of the English Church, and observe the freedom that Mr. Wesley's omissions here give the deacon. To assist at Communion and to baptize in the absence of the elder, it will be seen, come from the English procedure, though it appears that the English deacon might baptize *infants* only. Nothing is said here as to his preaching, but all the Methodist ministers were fundamentally "preachers." The ancient work of the deacon as a minister to the sick, needy, etc., is not forgotten in this list of duties. Wesley made his men definitely promise to *visit* as well as *relieve* these. Methodist Episcopal Churches have left this outline of duties unchanged, save that in the 1864 Ritual of the M. E. Church *in the absence of an elder* is omitted before *to baptize.*

The next question was outlined by Bucer. It has to do with personal example and that of the deacon's family. Bucer also was responsible for the obligation to obey the *praefectosque nostrae Ecclesiae.* Mr. Wesley omitted the names of these "chief ministers," but retained the question.

The Imposition of Hands.—We have already seen that the "laying on of hands" was practiced in the New Testament in cases of ordination recorded there. "This symbolic act is as old as religion. It is the sign of conferring something," Bishop Cooke has it, though he instantly goes on to say that what is conferred is not the Holy Ghost of course, but only that which the Church itself can give. Mr. Wesley omitted the injunction in the English rubric calling for the deacons-to-be to kneel. In this ordination service the Bishop alone places his hands upon the head of the candidate—in the other ordinations (elder and bishop) others join him.

The bishop's words indeed show, as Bishop Cooke states, that he can give only what he possesses—the authority of the Church to execute the office of a deacon. Mr. Wesley even omitted the *committed unto thee* of the English Book, perhaps not wishing to certify that this office had really been committed unto this man by divine power—as might be thought to be implied in the parent form.

The investiture of the deacon is completed in the Methodist Office by handing him the Bible, in the English and Protestant usage the New Testament only. This ceremony is based on the Use of Sarum. Summers states that the deacon is not to lay his hand on the Bible, as in taking oath, but to take hold of it. Notice that here, at least, Mr. Wesley allows full liberty to his deacons to "preach the same."

The Gospel Follows.—Summers quotes Dean Comber: "In our usual service the Epistle and Gospel stand together; but in this Office they are separated, and the ordination itself intervenes, as it did of old. The reason for setting the Gospel immediately after the ordination was that the newly ordained person might immediately exercise his authority and give proof of his fitness for this part of his office in solemnly reading the Gospel." The rubric indeed calls for "one of them"—the newly ordained deacons—to read, but since 1864 the M. E. Church has simply called for "one appointed by the bishop" to read. This does not therefore specify a deacon.

The Gospel itself needs no analysis. It simply stresses the need of preparation and service on the part of God's ministry. This particular Gospel was new in the 1661 Book.

The Communion Proper has now been reached in the older Books, including Wesley. *Ordered* becomes *ordained* in the Sunday Service, as has been mentioned. We have already noted that our Rituals continued to call for Communion in this Office until 1858 (M. E. C. S.) and 1864 (M. E.).

The Collects.—The first of these is a splendid form. As will be seen,

the Latin of Sarum suggested a great part of it. Analyzed, this Collect shows: (a) An address to God, who has taken "these thy servants"; (b) a prayer to Him to make them humble and constant, so that they may be worthy of the higher ministries; (c) conclusion by pleading in the Saviour's Name.

The "higher ministries" mentioned doubtless refer to the higher Orders—priest and bishop in the English Church. Mr. Wesley made no change whatever in this Collect, nor has the M. E. Church, South, made any to date. The M. E. Church in 1916 made several minor changes which may easily be seen—among them a deletion of the word *inferior* (*in this inferior office*). The word *Jesus* was also interjected between *thy Son* and *Christ*, probably an attraction from the like form in other places.

The Collect, "Prevent Us, O Lord," was also retained here by Wesley. It has come down to date with no changes. The Protestant Episcopal Church moved this Collect from its Ordinal—an illustration of the fact that the Methodist Ritual is coördinate with, and not descended from, that Church's Liturgy. The original of this Collect is seen in the Sarum Use, where it was a Post-Communion Collect. The Latin is very fine.

Dr. Summers insist that "the fine old word 'Prevent' cannot be substituted by another—'Assist' or 'Direct' does not express its meaning. It imports to go before for the purpose of furnishing all needful assistance." The word is from *prevenio* or *praevenio*, "to go before"—"the original meaning being almost the opposite of the present signification," Bishop Cooke observes.

The Benediction is that of the Communion service. There have been no changes in its textual transmission to us, save the 1916 *Holy Ghost-Holy Spirit* change in the M. E. Ritual. For the origin and notes on this Benediction, see Communion notes.

ORDINATION OF ELDERS

Sources	*1661* (1661 Prayer Book)	*Wesley* (Wesley's Sunday Service)
	THE FORME *AND MANNER* OF ORDERING OF PRIESTS.	THE FORM AND MANNER OF ORD*AIN*ING OF *ELDERS*
	When the Day appointed by the Bishop is come; *after Morning Prayer is ended*, there shall be a *sermon*, or exhortation,	When the Day appointed by the *Superintendant* is come, after Morning Prayer is ended there shall be a Sermon or Exhortation,
(Page 320)	declaring the dutie and office of such as come to be admitted *Priests;* how necessary *that* order *is* in the Church of Christ; and also how the People ought to esteem them in their *Office*.	declaring the Duty and Office of such as come to be admitted *Elders;* how necessary that Order is in the Church of Christ, and also how the People ought to esteem them in their Office.
	First the Arch-Deacon, *or in his Absence*	First,
	one appointed in his stead shall present vnto the Bishop, *sitting in his chair, near to the holy Table*, all them that shall receiue the order of Priest-hood that day; (*each* of them *being decently habited;*) *and* say.	one *of the Elders* shall present unto the *Superintendant* all them tha *are to be ordained*, and say,

PRESENTATION OF CANDIDATES

	Reverend Father in God, I present vnto you these persons present	I pre sent unto you these persons presen
	to be admitted to the Order of Priesthood.	to be *ordained Elders*.
	The Bishop.	
(Page 320)	Take heed, that the persons whom ye present vnto vs, be apt and meet, for their learning and godly conversation, to exercise their Ministrie duly to the honour of God, and the edifying of his Church.	
	The Arch-Deacon shall answer.	
	I have enquired of them, and also examined them; and think them so to be.	

CHALLENGE FOR IMPEDIMENT

(Sarum)	Then	Then *their Names being read aloud*,
Quibus expletis dicat episcopus hanc orationem publice stando sine nota.	the Bishop shall say vnto the people	the Superintendant shall say unto the People.
Auxiliante domino et saluatore	Good people, These *are* they,	Good people, these are they
nostro iesu christo presentes patres nostri in sacrum ordinem electi sunt a nobis et clericis huic sancte sedi famulantibus. . . . Si qui autem habet aliquid contra hos viros pro deo et propter deum cum fiducia exeat et dicat.	whom we purpose, God willing, to receive this day vnto the holy Office of Priesthood. For after due examination, we find not *to* the contrary, but that they be lawfully called to their function and ministrie; and that they be persons meet for the same. But yet if there be any of	whom we purpose, God willing, this day *to ordain Elders* . For after due exam nation, we find not to the contrar but that they are lawfully called t *this* function and ministry, an that they are persons meet for th same. But if there be any o
(Bucer)	you, who knoweth any Jmpedi-	you, who knoweth any imped
En hi sunt, quos ad sacrum Ecclesiae ministerium proposuimus, iuuante Domino, ordinare. . . Nam facta eorum canonica examinatione, deprehendimus eos . . . esse ad hanc functionem legitime & vocatus & probatos. Si autem adhuc quisque vestrum sciat, eos aliquo teneri vel vitio, vel crimine, propter quod ad hoc sanctum munus ordinare eos non conueniat, eum in Domino hortamur. . . vt id modo indicet. . . .	ment, or notable crime in any of them, for the which he ought not to be received INto this holy ministrie; *Let him come forth* in the name of God, *and shew what the crime or Impediment is*	ment or crime in any of them, for the which he ought n to be received into this holy mini try, let him come forth in th name of God, and shew what th crime or impediment is.
	And if any great crime, or Jmpediment be objected, the Bishop shall surcease from ordering that person, vntill such time as the partie accused shall *be found* clear of that crime.	And if any Crime or Impediment objected, the *Superintendant* shall surcea from ord*aining* that person, until such Time the Party accused shall be found clear that Crime.

1844

(M. E. Ritual 1844)

THE FORM AND MANNER OF ORDAINING $^{18}_{17}$16 ELDERS.

[When the day appointed by the bishop is come, 1792
there shall be a sermon or exhortation,

declaring the duty and office of such as come to be admitted elders; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office.
17—
After which,
—92
one of the elders shall present unto the bishop
all them that
are to be ordained,

and say,

I present unto you these persons present to be ordained elders.

Then their names being read aloud,

the bishop shall say unto the people,
17—
Brethren , these are they
—92
whom we purpose, God willing, this day to ordain elders . For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any impediment or crime in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

$^{18}_{01}$[If any crime or impediment be objected, the bishop shall surcease from ordaining that person, until such time as the party accused shall be found clear of that crime.

M. E. C. S.

(Ritual 1922 M. E. C. S.)

THE FORM AND MANNER OF ORDAINING ELDERS.

When the day appointed by the Bishop is come,
there shall be a sermon or exhortation,

declaring the duty and office of such as come to be admitted elders; how necessary that order is in the Church of Christ and also how the people ought to esteem them in their office.

After which

one of the elders shall present unto the Bishop
all them that
are to be ordained,

and say:

I present unto you these persons present, to be ordained elders.

Then their names being read aloud,

the Bishop shall say unto the people:

Brethren, these are they

whom we purpose, God willing, this day to ordain elders . For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any impediment or crime in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

If any crime or impediment be objected, the Bishop shall surcease from ordaining that person, until such time as the party accused shall be found clear of that crime.

M. E.

(Ritual 1924 M. E. Church)

FORM $^{18}_{64}$ OF ORDAINING ELDERS

[When the day appointed by the Bishop is come,
1916— a sermon or exhortation
may be given,
declaring the Duty and Office of such as come to be admitted Elders.]

1916

After which,

one of the Elders shall present unto the Bishop
all them that
are to be Ordained,

and say:

I present unto you these persons $^{18}_{64}$
18—
to be ordained *as* Elders .
—92

Then, 19— their names *having been* read aloud,
—16
the Bishop shall say to the People:

Brethren, these are they

whom we purpose, God willing, this day to ordain Elders . For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of
18—
you who knoweth any *crime or*
—64
impediment in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the name of God, and show what the crime or impediment is.

If any crime or impediment be
19— 19—
alleged, the Bishop shall *desist*
—16 —16
from ordaining that person until such time as the party accused shall be found clear of
18—
the same.
—64

PRESENTATION OF CANDIDATES

CHALLENGE FOR IMPEDIMENT

Sources	*1661*	*Wesley*

THE LITANY

Then the Bishop (commending such as shall be found meet to be ordered, to the prayers of the Congregation) shall with the *Clergie* and people present sing or say the Letanie with the prayers, *as is before appointed in the forme of ordering Deacons; save only that in the proper suffrage there added, the word (Deacons) shall be omitted, and the word (Priests) inserted in stead of it.*

Then the *Superintendant* (commending su as shall be found meet to be or*dained*, to t Prayers of the Congregation) shall, with t Ministers and people present, say t Litany, as is befo appointed in the Form of Or*daining* Deacons,

Omitt*ing the last Pray and the Blessing.*

COMMUNION BEGINS

(Bucer)
Concione itaqua absoluta. . . psalluntur Psalmi 40. 132. & 135.

Then shall be sung *or said, the service for* the Communion;

Then sha be said the Service for the Communion;

with the Collect, Epistle and Gospel AS FOLLOWETH.

with the Collect, Epistle, and Gospel, as followeth.

The Collect.

Almighty God, giver of all good things, who by thy holy Spirit hast appointed divers orders of Ministers in the church; Mercifully behold these thy servants now called to the office of Priesthood and replenish them so with the truth of thy doctrine, and *adorn them with* innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy Name and *the edification* of thy *Church* through the merits of our Saviour Iesus Christ; who liveth and reigneth with thee and the holy Ghost, world without end. Amen.

The Collect.

Almighty God, giver of all goo things, who by thy Holy Spirit has appointed divers orders of minis ters in thy church; mercifully be hold these thy servants now calle to the office of *Elders;* and re plenish them so with the truth o thy doctrine, and adorn them wit innocency of life, that both b word and good example they ma faithfully serve thee in this offic to the glory of thy name, and th edification of thy church, throug the merits of our Saviour Jesu Christ, who liveth and reigneth wit thee, and the Holy Ghost, worl without end. Amen.

THE EPISTLE

(Bucer)
postea legitur, vel ex capite 20 Actor. ab illo loco. MISSIS A MILETO NUNCIJS, ACCERSIUIT AD SE PRESBYTEROS. Vsque ad illum. ET CUM HAEC DIXISSET,
vel legitur caput tertium prioris ad Timo. ab initio totum. . .

The Epistle.

(*Eph. 4. 7.*

Vnto every one of vs is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended vp on high he led captivity captive, and gave gifts vnto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended vp farre above all Heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints for the work of the ministrie, for the edifying of the body of Christ: Till we all come in the vnitie of the faith, and of the knowledge of the Son of God, vnto a perfect Man, vnto the measure of the stature of the fulness of Christ.

The Epistle.

Ephes. iv. 7

Unto every one of us is given grace according to the measure o the gift of Christ. Wherefore h saith, When he ascended up on high he led captivity captive, and gav gifts unto men. (Now that he ascended, what is it but that h also descended first into the lowe parts of the earth? He that de scended, is the same also that ascend ed up far above all things.) And h gave some Apostles; and some prophets, and some evangelists, an some pastors and teachers, for th perfecting of the saints, for th work of the ministry, for the edify ing of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son o God, unto a perfect man, unto the measure of the stature of the ful ness of Christ.

1844 | *M. E. C. S.* | *M. E.*

(THE LITANY)

1792

(COMMUNION BEGINS)

Then shall be said 1792 the collect, epistle, and gospel, as followeth.

Then shall be said the Collect, Epistle, and Gospel, as followeth:

Then shall be said the Collect, Epistle, and Gospel, as followeth:

The Collect.

Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church; mercifully behold these thy servants now called to the office of elders, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

The Collect.

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church; mercifully behold these thy servants, now called to the office of elders, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this office, to the glory of thy name and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

The Collect

Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church: mercifully behold these thy servants now called to the Office of Elders, and *so* (19—16) replenish them with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of the (19—20) Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy *Spirit*, (19—16) world without end. Amen.

THE EPISTLE

The Epistle.

Eph. iv, 7–*13*.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

The Epistle.

(19—22) Eph*esians* iv. 7–13.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

The Epistle.

(18—84) Eph*esians* 4. 7, 8, 11–13.

(19—16) *But* unto *each* one of us *was the* grace *given* according to the measure of the gift of Christ. Wherefore he saith, When he ascended on high, he led captivity captive, And gave gifts unto men.

1916

And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, *unto* the work of *ministering, unto* the *building up* of the body of Christ: till we all *attain unto* the unity of the faith, and of the knowledge of the Son of God, unto a *full grown* man, unto the measure of the stature of the fullness of Christ.

Sources	*1661*	*Wesley*

THE GOSPEL

Postea recitur lectio Euangelica vel ex vltimo capite Matthei ab eo loco. ET ACCEDENS IESUS LOCUTUS EST EIS. DATA MIHI EST, VSQUE AD FINEM.

After this shall be read for the Gospel *part* of the *ninth* Chapter of *St.* Matthew, as followeth.

After this shall be read for the Gospe part of the

(*S.* Matth. *9. 36.*

When Jesus saw the Multitudes, he was moved with compassion on them; because they fainted, and were scattered abroad, as sheep having no Shepheard. Then saith he vnto his Disciples, The harvest truly is plenteous; but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

vel ex Ioannis decimo, ab initio,

AMEN DICO VOBIS, QUI NON INTRAT PER OSTIUM, vsque ad eum locum: PROPTEREA ME PATER DELIGIT.

Or else this that followeth *out* of the tenth Chapter of St. John.

Tenth Chapter of Saint John.

(*S. Iohn. 10. 1.*

S. John, x.

Verily, verily, I say vnto you, He that entreth not by the door into the sheepfold, but climbeth vp some other way, the same is a Thief and a Robber. But he that entreth in by the door, is the Shepheard of the sheep. To him the Porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This Parable spake Jesus vnto them, but they vnderstood not what theings they were, which he spake vnto them. Then said Jesus vnto them again, Verily, verily, I say vnto you, I am the door of the sheep. All that ever came before me, are Thieves, and Robbers; but the sheep did not hear them. J am the door: By me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepheard: the good shepheard giveth his life for the sheep. But he that is an hireling, and not the shepheard , whose own the sheep are not, seeth the wolfe coming, and leaveth the sheep, and fleeth; and the wolfe catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. J am the good shepheard, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and J lay down my life for the sheep. And other sheep I have which are not of this fold: Them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepheard.

Verily verily I say unto you, H that entereth not by the door int the sheep-fold, but climbeth up som other way, the same is a thief an a robber. But he that entereth i by the door, is the shepherd of the sheep. To him the porte openeth, and the sheep hear hi voice: and he calleth his own shee by name, and leadeth them ou And when he putteth forth his ow sheep, he goeth before them, an the sheep follow him; for they kno his voice. And a stranger will they not follow, but flee from him; for they know not th voice of strangers. This parabl spake Jesus unto them, but the understood not what things the were which he spake unto them Then said Jesus unto them again Verily verily I say unto you, I a the door of the sheep. All that eve came before me are thieves and robbers; but the sheep did not hear them. I am the door; b me if any man enter in, he shall b saved, and shall go in and out, an find pasture. The thief cometh no but for to steal, and to kill, and t destroy; I am come that they migh have life, and that they might hav it more abundantly. I am the goo Shepherd: the good Shepherd giveth his life for the sheep. Bu he that is an hireling, and no the Shepherd, whose own the sheep are not, seeth the wolf com ing, and leaveth the sheep, an fleeth; and the wolf catcheth them and scattereth the sheep. The hire ling fleeth because he is a hireling, and careth not for th sheep. I am the good Shepherd and know my sheep, and am know of mine. As the Father knoweth me, even so know I the Father and I lay down my life for th sheep. And other sheep I have which are not of this fold: them also I must bring, and they shal hear my voice; and there shall b one fold, and one Shepherd.

1844	*M. E. C. S.*	*M. E.*

THE GOSPEL

1870
The Gospel.
18_{70}

After this shall be read for the Gospel, part of the tenth chapter of St. John.

(1870)

St. John x, 1–16.
Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture. The thief cometh not but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

St. John x. 1–16.
Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is *a* hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

After this shall be read for the Gospel part of the 18— tenth chapter of S*aint* John: —84

John 10. 1, 2, 7–16
Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep.

1916

¶I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and *shall* find pasture. The thief cometh not, but *that he may* steal, and kill, and destroy: I *came* that they *may* have life, and *may* have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not *a* shepherd, whose own the sheep are not, *beholdeth* the wolf coming, and leaveth the sheep, and fleeth, and the wolf *snatcheth* them, and scattereth them: *he* fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know *mine own*, and *mine own know me*, *even* as the Father knoweth me, *and* I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and *they* shall *become* one *flock*, one shepherd.

Sources *1661* *Wesley*

vel ex vicesimo capite Ioannis, ab illo loco, CUM ERGO VESPERA ESSET DIE ILLO. vsque THOMAS AUTEM VNUS. . .

OATH OF THE KING'S SUPREMACY

Then the Bishop, *sitting in his chair*, shall minister vnto every one of them, the Oath concerning the Kings Supremacy, as it is *before* set *forth* in *the form for* the ordering of Deacons.

CHARGE TO THE CANDIDATES

And that done he shall say vnto them as hereafter followeth.

(Bucer)

Audistis fratres, & in Canonica vestri examinatione, & nunc in concione, atque in recitatis sacris lectionibus Apostolicis & Euangelicis, quantae sit dignitatis, & molis munus hoc, ad quod estis accersiti & nunc. . . Hortamur ergo in Domino vos, & obtestamur per Dominum nostrum Iesum CHRISTUM, memores sitis, in quantam vos ipse filius Dei dignitatem euehat. . . Vocauit enim vos, & nunc instituet vos, vti oues eius, & dispersos in hoc perdito mundo filios Dei quaeratis, ipsique in aeternum saluandos adducatis.

Cogitate item continenter, quantus sit thesaurus, qui vobis committur: Oues enim Christi sunt, quas ille precio animae suae sibi comparauit. sponsa eius est & corpus Ecclesia, cui debetis ministrare. . . quae, si aliqua vestra culpa accipiat iniuriam, aut damnum, agnoscitis quanto vos scelere obligaturi sitis, & quam horrendum vobis supplicium ipsi adducturi. Postremo, voluite semper amimis vestris, & quis finis sit, ac terminus huius vestri ministerij, erga hos fidei vestrae commendatos filios Dei, sponsam & corpus Christi, Nam antea de nulla vobis cogitandum est remissione solicitudinis, curae & operae vestrae, quam omnes eos, qui vestrae curae sunt commendati, adduxeritis. . . ad eam

You have heard, Brethren, as well in your private examination as in the exhortation *which was now made to you*, and in the holy Lessons, taken out of the Gospel, and the writings of the Apostles; of what dignity, and of how great importance, this office is, wherevnto ye *are* called. And now *again* we exhort you in the Name of our Lord Iesus Christ, *That you* have in remembrance into how high a dignitie, and to how *weighty* an office, *and charge* ye *are* called; That is to say, to be Messengers, Watchmen and Stewards of the Lord; to teach *and* to premonish, to feed and provide for the Lords familie; to seek for Christs sheep that *are* dispersed abroad, and for his children, who *are* in the midst of this naughtie world, *that they may* be saved through Christ for ever.

Have alwayes therefore printed in your remembrance how great a treasure is committed to your charge. For they *are* the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and congregation whom you must serve, is his spouse, and his bodie. And if it shall *happen* the same Church, or any member thereof to take any hurt or hinderance by reason of your negligence; Ye know the greatnes of the fault and also the horrible punishment *that* will ensue. Wherefore consider with your selves the end of your ministry towards the children of God, towards the spouse and bodie of Christ: and see that YOU never cease your labour, your care, and diligence vntil you have don all that lieth in you according to your bounden duty, to bring all such as are, or shall be committed to your charge, vnto that

And that done, *the Superintendant* shall say unto them as hereaft followeth,

You have heard, brethren, a well in your private examinatio as in the exhortation which was no made to you, and in the holy le sons taken out of the Gospel, an the writings of the Apostles, what dignity and of how great importance this office is, whereunt ye are called. And now again w exhort you in the name of ou Lord Jesus Christ, that you hav in remembrance, into how high dignity, and to how weighty a office and charge ye are calle That is to say, to be Messe gers, watchmen, and stewards of the Lord; to teach, an to premonish, to feed and provic for the Lord's family; to seek f Christ's sheep that are disperse abroad, and for his children wh are in the midst of this naught world, that they may be save through Christ for ever.

Have always therefore printe in your remembrance, how gre a treasure is committed to your charge. For they are t sheep of Christ, which he boug with his death, and for whom h shed his blood. The church an congregation whom you must serv is his Spouse, and his body. An if it shall happen, the same churc or any member thereof *do* take an hurt or hindrance by reason of yo negligence, ye know the greatne of the fault, and also the horrib punishment that will ensue. Wher fore consider with yourselves t end of *the* ministry towards t children of God, towards the Spou and body of Christ; and see tha you never cease your labour, yo care and diligence, until you hav done all that lieth in you, accordi to your bounden duty, to bri all such as are or shall be co mitted to your charge, unto tha

1844 | M. E. C. S. | M. E.

(OATH OF THE KING'S SUPREMACY)

CHARGE TO THE CANDIDATES

1844

And that done, the bishop

all say unto them as hereafter

lloweth:

You have heard, brethren, as

ell in your private examination

s in the exhortation which was now

ade to you, and in the holy les-

ons taken out of the Gospel, and

e writings of the apostles, of

hat dignity, and of how great

nportance this office is whereunto

ou are called. And now again we

-28

xhort you in the name of our

ord Jesus Christ, that you have

remembrance, into how high a

gnity, and to how weighty an

ffice 1808 ye are called:

hat is to say, to be messen-

ers, watchmen and

ewards, of the Lord, to teach and

premonish, to feed, and provide

r the Lord's family, to seek for

hrist's sheep that are dispersed

broad, and for his children who

18—

re in the midst of this *evil*

—16

orld, that they may be saved

rough Christ for ever.

Have always therefore printed

your remembrance how great

treasure is committed to

our charge. For they are the

eep of Christ, which he bought

ith his death, and for whom he

ed his blood. The Church and

ngregation whom you must serve,

his spouse and his body. And

it shall happen, the same church,

any member thereof, do take any

urt or hindrance by reason of your

egligence, ye know the greatness

the fault, and also the horrible

unishment that will ensue. Where-

re consider with yourselves the

d of the ministry towards the

ildren of God, toward the Spouse

d body of Christ; and see that

u never cease your labour, your

re and diligence, until you have

one all that lieth in you, according

your bounden duty, to bring

l such as are or shall be com-

itted to your charge, unto that

1870

And that done, the Bishop

shall say unto them as hereafter

followeth:

You have heard, brethren, as well in your private examination (as in the exhortation which was now made to you), and in the holy lessons taken out of the Gospel, and the writings of the apostles, of what dignity, and of how great importance, this office is, whereunto *ye* are called. And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office 1922 *and charge*, ye are called: that is to say, to be messengers, watchmen, and stewards of the Lord; to teach and to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ forever.

1884

19—

Then the Bishop

—16

shall say unto 1884— *the Persons to be Ordained Elders*

1884

:

You have heard, brethren, 1864 in your private examination 1864 , and in the holy lessons taken out of the gospel and the writings of the apostles, 1916 of how great importance this Office is whereunto *ye* are called. And now again we exhort you, in the name of our 18— Lord Jesus Christ, that *ye* have —72 in remembrance into how high a dignity and to how weighty an Office ye are called: That is to say, to be messengers, watchmen, and stewards of the Lord; to teach and 19— to *ad*monish, to feed and provide —16 18— for, the Lord's family; to *gather the outcasts, to seek the lost, and to be ever ready to spread abroad the gospel, the glad tidings of reconciliation with God.* —64

Have always therefore printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death and for whom he shed his blood. The Church 18— 1864 *which* you must serve, —80 is his spouse and his body. And if it shall happen, the same Church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness 18— of the fault, and also the *fearful* —80 punishment that will ensue. Wherefore consider with yourselves the 19— *purpose* of the ministry toward the —16 children of God, toward the spouse and body of Christ; and see that you never cease your labor, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as 1916 shall be committed to your charge unto that

Sources	*1661*	*Wesley*
fidei & agnitionis filij Dei vnitatem & perfectionem, ad eamque mensuram plenae adultae aetatis Christi vt nullus omnino vel errori in Religione, vel vitio in vita, locus apud quenquam detur.	agreement in *the* faith and knowledge of God, and to that ripeness and perfectness of Age in Christ, that there be no place left among *you*, either for Errour in Religion, or for viciousnes in life.	agreement in the faith and knowledge of God, and to that ripen and perfectness of age in Chri that there be no place left amo you, either for error in religion, or for viciousness in life.
Cum itaque sit munus vestrum tantae simul & excellentiae, & dignitatis, & molis atque difficultatis: videtis quanta oporteat vos cura & solicitudine, in illud incumbere, vt & gratos vos eo Domino praestetis, qui tanto vos honore afficit, tantamque vobis confert dignitatem, & nullum vobis ipsis & ecclesiae eius damnum detis. Iam autem nihil potestis huius ex vobis cogitare, omnis haec facultas a solo Deo datur, quantopere ergo pro bono eius spiritu orare vos sit necesse cernitis. Cumque nulla alia re, tantum humanae salutis opus, quod vobis imponitur, possitis perficere, quam doctrina & exhortatione, ex deuinis scripturis deprompta, & vita huic doctrinae respondente, agnoscitis, quanto etiam studio incumbere vos oporteat, legendis & perdiscendis D. scripturis, meditandis quoque & formandis moribus cum vestris, tum vestrorum, ad earundem scripturarum regulam. Et hac ipsa de causa, quamprocul etiam a vobis omnia mundi negotia, & studia submouenda perspicitis.	Forasmuch then as your Office is both of so great excellencie and of so great difficultie; ye see with how great care, and studie ye ought to apply your selves, as well that *ye* may shew your selves *dutifull and thankfull vnto* that Lord who hath placed you in so high a Dignitie; as also to beware that neither you your selves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of your selves; for that *will* and ability is given of God alone. Therefore ye ought, AND have need to pray earnestly for his holy spirit. And seeing that you cannot by any other means compass the doing of so weighty a work pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy scriptures, and with a life agreeable to the same: *Consider* how studious ye ought to be in reading, and learning the scriptures, and in framing the manners, both of your selves and of them that specially pertain vnto you, according to the rule of the same scriptures: and for this selfe same cause, how ye ought to forsake and set aside, (as much as you may) all worldly cares, and studies.	Forasmuch then as your off is both of so great excellency, a of so great difficulty, ye see wi how great care and study ye oug to apply yourselves, as well th ye may shew yourselves, dutiful and thankful unto that Lord, w hath placed you in so high a dig ty; as also to beware that neitl you yourselves offend, nor occasion that others offend. Ho beit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought and have need to pr earnestly for his holy Spirit. A seeing that you cannot by any oth means compass the doing of weighty a work, pertaining to t salvation of man, but with doctri and exhortation taken out of t Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be reading and learning the Scriptures, and in framing the manners both of yourselves, and them that specially pertain un you, according to the rule of t same Scriptures: and for this se same cause, how ye ought to f sake and set aside (as much you may) all worldly cares a studies.
Haec vero omnia, confidimus, vos diu, multumque & religiose ante cogitasse, considerasse, probeque ponderasse, atque ita vocationi Domini ad hoc munus obsequi, eius confisos ope, sic decreuisse: vt velitis hoc unum totis viribus agere, cunctasque huc curas & cogitationes vestras conferre, vt, & Spiritum sanctum, facultatem coelestem, munus vestrum sancte & salubriter obeundi, a Patre Domini nostri Iesu CHRISTI, per hunc vnum mediatorem, & propitiatorem nostrum, indesinenter oretis, & iugi vos ac religiosa D. scripturarum lectione & excussione, ad hoc ipsum ministerium vestrum indies amplius instruatis & corroboretis. Et vitam quoque vestram, atque vestrorum, sic laboretis quotidie sanctificare, & ad CHRISTI doctrinam conformare, vt salutaria gregis Domini exemplaria, vos & vestros praestetis. . . .	We have good hope that you have well weighed, and pondered these things with your selves long before this time; and that you have cleerly determined, by Gods grace, to give your selves wholly to this *office*, wherevnto it hath pleased God to call you: So that, as much as lieth in you, you *will* apply your selves wholly to this one thing, and draw all your cares, and studies this way; and that you will continually pray *to* God the Father, by the mediation of our only Saviour Jesus Christ for the heavenly assistance of the holy Ghost, that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministrie; and that ye may so indeavor your selves from time to time to sanctifie the lives of you, and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesom and godly examples and patterns for the *people* to follow.	We have good hope that you have *all* weighed and ponder these things with yourselves lo before this time, and that you have clearly determined, by Go grace, to give yourselves wholly this office, whereunto it hath pleased God to call you: so th as much as lieth in you, you apply yourselves wholly to this thing, and draw all your cares a studies this way, and th you will continually pray to God the Father, by the mediati of our only Savi Jesus Christ, for the heavenly sistance of the Holy Ghost; that daily reading and weighing of Scriptures, ye may wax riper a stronger in your ministry; and that ye may so endeavour yoursel from time to time to sanctify lives of you and yours, and to fashion them after the rule a doctrine of Christ, that may be wholesome and godly examples and patterns for the people to follow.
Vt vero & praesens CHRISTI ecclesia, de his mentem & voluntatem vestram. quoque intelligat, & vos, haec vestra	And now, that this present congregation of Christ here assembled, may also vnderstand your minds and wills in these things; and that this your promise *may the* more	And now that this present co gregation of Christ, here assembl may also understand your mi and wills in these things, and t this your promise may the m

1844

agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone; therefore ye ought, and have need to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners, both of yourselves and of them that specially pertain unto you according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time: and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavour yourselves from time to time to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more

M. E. C. S.

1870

We have good hope that you have all weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavour yourselves from time to time to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more

M. E.

faith and knowledge of God, and to that ripeness and perfectness in Christ, that there be no place left among you either for error in religion or for viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty,

1916

consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners, both of yourselves and of them that specially pertain unto you; 1916 and how ye ought to forsake and set aside, as much as you may, all worldly cares and studies.

We have good hope that you have 19_{16} weighed and pondered these things with yourselves long before this time: and that you have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it $\frac{19-}{-00}$ *has* pleased God to call you: 19_{16} that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the assistance of the Holy $\frac{19-}{-16}$ *Spirit*; that by daily reading and weighing of the Scriptures ye may wax riper and stronger in your ministry; and that ye may so endeavor 18_{64} to sanctify the lives of you and yours 19_{16} after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more

EXAMINATION OF CANDIDATES

Sources	*1661*	*Wesley*
promissio etiam ecclesiae facta, magis ad officium solicitet, respondebitis clara voce ad ea, quae de ipsis officijs vestris, vos ecclesiae nomine interrogabimus.	move you to do your duties; Ye shall answer plainly to these things which we in the Name of *God, and of his Church* shall demand of you touching the same.	move you to do your duties; Y shall answer plainly to these thing which we, in the Name of God, ar of his Church, shall dema of you touching the same.
Confiditis vos, a Domino nostro Iesu CHRISTO... ad ecclesiae suae ministerium esse vocatos?	Do you think in your heart, that you be truly called, according to the will of our Lord Iesus Christ, and the order of this Church of England, to the *order and* ministrie of Priesthood?	Do you think in your heart, th you *are* truly called, according to t will of our Lord Jesus Christ, to the order of *E ders?*
	Answer.	Answer.
Credimus.	I thinke it.	I think *so.*
	The Bishop.	The *Superintendant.*
Persuasum habetis D. scripturas continere omnem doctrinam aeternae salutis, et decreuistis ex his solis, atque iuxta confessionem nostrae ecclesiae... desumere, quae populum vobis commissum doceatis omnia, nec quicquam ei inferre, quod ex illis concludi & demonstrari non possit?	*Are* you perswaded that the holy Scriptures contain sufficiently all doctrine required of necessitie for eternall salvation through faith in Iesus Christ? And are you determined *out of* the said Scriptures to instruct the people committed to your charge: and to teach nothing (as required of necessity to eternall salvation) but that *which* you shall be perswaded may be concluded and proved by the scripture?	Are you persuaded that the Ho Scriptures contain sufficiently doctrine required of necessity f eternal salvation through faith Jesus Christ? And are you d termined, out of the said Scriptur to instruct the people committ to your charge, and to teach not ing as required of necessity eternal salvation, but that which you shall be persuaded, may concluded and proved by the Scripture?
	Answer.	Answer.
Ita persuasum habemus & decreuimus...	J am so perswaded; and have so determined by Gods Grace.	I am so persuaded, and have determined, by God's grace.
	The Bishop.	The *Superintendant.*
Dabitis igitur fidelem operam, vt & doctrinam, & sacramenta, & disciplinam CHRISTI, omnino ita administretis, vt praecepit Dominus, & habet ecclesia nostra ex Domini praeceptis, administrationis huius rationem constituendam. Vt doceatis vestrae fidei ac curae commissos, seruare omnia, quaecunque Dominus docenda tradidit & praecepit?	Will you then give your faithfull diligence, alwaies so to minister the doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as this *Church and* Realm hath received the same according to the commandements of God: so that YOU may teach the people committed to your cure, and charge with all diligence to keep and observe the same ?	Will you then give your faithfu diligence, always so to minister t doctrine and sacraments, and discipline of Christ, as the Lo hath commanded ?
	Answer.	Answer.
Dabimus, adiuuante nos Domino.	J will do so, by the help of the Lord.	I will so do, by the help of t Lord.
	The Bishop.	The *Superintendant.*
Estis parati... ad arcendam a fidelibus, depellendamque omnem doctrinam alienam, priuatisque admonitionibus, & adhortationibus, tam ad aegrotos, quam ad sanos, vbicunque illis opus fuerit, & occasio dabitur?	Will you be ready, with all faithfull diligence, to banish and drive away all erroneous, and strange doctrines, contrary to Gods word; and to vse both publick and private monitions, and exhortations as well to the sick as to the whole within your Cures, as need shall require, and occasion *shall* be given ?	Will you be ready with all faithf diligence to banish and drive awa all erroneous and strange doctrin contrary to God's word; and to u both public and private monitio and exhortations, as well to the si as to the whole within your *distri* as need shall require, and occasi shall be given?
	Answer.	Answer.
Parati sumus, Domino nos adiuuante.	I will, the Lord being my helper.	I will, the Lord being my helpe

1844

move you to do your duties; ye shall answer plainly to these things, which we in the name of God, and of his Church, shall demand of you touching the same.

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the order of elders?

Answ.

I think so.

The bishop.

Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answ.

I am so persuaded, and have so determined, by God's grace.

The bishop.

Will you then give your faithful diligence, always so to minister the doctrine and sacraments, and discipline of Christ, as the Lord hath commanded

?

Answ.

I will so do, by the help of the Lord.

The bishop.

Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your *charge*, as need shall require and occasion shall be given?

18—16

Answ.

I will, the Lord being my helper.

M. E. C. S.

move you to do your duties; ye shall answer plainly to these things, which we, in the name of God and of his Church, shall demand of you touching the same.

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the order of elders?

Ans.

I think so.

The Bishop.

Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salavtion through faith in Jesus Christ? And are you determined, out of the said Scriptures, to instruct the people committed to your charge, and to teach nothing, as required of necessity, to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scriptures?

Ans.

I am so persuaded, and have so determined, by God's grace.

The Bishop.

Will you then give your faithful diligence, always so to minister the doctrine and sacraments, and *the* discipline of Christ, as the Lord hath commanded

?

Ans.

I will so do, by the help of the Lord.

The Bishop.

Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require, and occasion shall be given?

Ans.

I will, the Lord being my helper.

M. E.

move you to do your duties, *you* 19—16

shall answer plainly to these things which we, in the name of God and 18_{64} his Church, shall demand of you touching the same:

EXAMINATION OF CANDIDATES

1916

The Bishop.

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the order of Elders?

Answer.

I think so.

The Bishop.

Are you persuaded that the Holy Scriptures contain 19_{16} all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the Scriptures?

Answer.

I am so persuaded, and have so determined, by God's grace.

The Bishop.

Will you then give your faithful diligence, always so to minister the doctrine, and sacraments, and discipline of Christ, as the Lord hath commanded

?

Answer.

I will so do, by the help of the Lord.

The Bishop.

Will you be ready with all faithful diligence to 19—*withstand*—16 all erroneous and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortations

19_{16}

as need shall require and occasion shall be given?

Answer.

I will, the Lord being my helper.

Sources	*1661*	*Wesley*
Tempus omne, quod vobis. . . superfuerit, id omne precibus, & lectione D. scripturarum, ijsque studijs, quae cognitionem scripturarum, & docendi facultatem adiuuant & ornant, reiectis a vobis cunctis mundi & carnis studijs. . . impendemus?	The Bishop. Will you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same laying aside the studie of the world and the flesh?	The *Superintendant.* Will you be diligent in prayer and in reading of the holy Scrip tures, and in such studies as hel to the knowledge of the same, layin aside the study of the world and th flesh?
Impendemus, iuuante nos Domino.	Answer. I will endeavor my selfe so to do, the Lord being my helper.	Answer. I will endeavour so to d the Lord being my helper.
Summa etiam cura, vestram & vestrorum domesticorum vitam et mores studebitis doctrinae Christi conformare; atque tum vos ipsos, tum etiam domesticos vestros, quantum Dominus vobis dederit, salutaria praebere gregis Domini exemplaria?	The Bishop. Will you be diligent to frame and fashion your own selves, and your families, according to the doctrine of Christ; and to make both your selves, and them, as much as in you lieth, wholsom examples and *Patterns* to the flock of Christ ?	The *Superintendant.* Will you be diligent to frame an fashion your own selves, and you families, according to the doctrin of Christ; and to make both you selves and them, as much as in yo lieth, wholesome examples and pat terns to the flock of Christ?
Studebimus, iuuante nos Domino.	Answer. I will apply my selfe *thereto,* the Lord being my helper.	Answer. I *shall* apply myself thereto the Lord being my helper.
Atque communionem Christi, cum omnibus membris eius: praecipue vero cum omnibus nostrae Ecclesiae, plebe et ministris, constanter, et summo studio coletis?	The Bishop. Will you maintain, and set forwards, as much as lieth in you, quietness, peace, and love, among all christian people; and specially among them that are or shall be committed to your charge?	The *Superintendant.* Will you maintain and set for wards, as much as lieth in you quietness, peace and love amon all Christian people, and especiall among them that are or shall b committed to your charge?
Colemus, adiuuante nos Domino.	Answer. I will so do, the Lord being my helper.	Answer. I will do so, the Lord being m helper.
Praefectosque nostrae Ecclesiae, et quibus cura vestri, et gubernatio est, eritque commissa, reuerenter obseruabitis, sanctisque eorum monitis, promptis animis obsequemini, et iudicio eorum vos permittetis?	The Bishop. Will you reverently obey your Ordinary, and other chief Ministers, vnto whom is committed the charge and government over you; following with a glad mind and will, their godly admonitions, and submitting your selves to their Godly iudgements ?	The *Superintendant.* Will you reverently obey you chief ministers unto whom is committed the charge an government over you; following with a glad mind and will thei godly admonitions, and submittin yourselves to their godly judg ments?
Hoc studebimus, iuuante nos Domino.	Answer. I will so do, the Lord being my helper.	Answer. I will so do, the Lord being m helper.
Hic ergo ipse Deus et seruator noster, qui istam vobis ad haec omnia dedit voluntatem, det etiam ad eam facultatem, opusque suum, quod in vobis coepit, ipse perficiat in diem suum (Phil. i 6), cum redibit iudicaturus viuos et mortuos (2 Tim. iv 1).	Then shall the Bishop, *standing vp,* say. Almighty God who hath given you this will to do all these things; Grant also vnto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, *through Jesus Christ our Lord; Amen.*	Then shall the *Superintendant,* standing u say, Almighty God, who hath give you this will to do all these things grant also unto you strength an power to perform the same; that h may accomplish his work which h hath begun in you, through Jesus Christ our Lord. Amen.

SILENT PRAYER

Post haec iubetur ecclesia eadem orare ordinandis in silentio, hisque precibus datur iustum spacium.	After this the Congregation shall be desired secretly in their prayers to make *their* humble Supplications to God for *all these* things: For the which prayers there shall be silence kept *for* a space.	After this the Congregation shall be de sired, secretly in their Prayers, to make thei humble Supplications to God for all these Things: for the which Prayers there shall be Silence kept for a Space.

1844	*M. E. C. S.*	*M. E.*
The Bishop.	The Bishop.	The Bishop.
Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?	Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?	Will you be diligent in prayer, 19_{16} in reading of the Holy Scriptures, and in such studies as help to the knowledge of *God and of his kingdom?* 19— —16
Answ.	Ans.	Answer.
I will endeavour so to do, the Lord being my helper.	I will endeavor so to do, the Lord being my helper.	I will endeavor so to do, the Lord being my helper.
The bishop.	The Bishop.	The Bishop.
Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ: and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?	Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?	Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as *lieth* in *you*, wholesome examples and patterns to the flock of Christ?
Ans.	Ans.	Answer.
I shall apply myself thereto, the Lord being my helper.	I shall apply myself thereto, the Lord being my helper.	I 18— *will* —64 apply myself thereto, the Lord being my helper.
The Bishop.	The Bishop.	The Bishop.
Will you maintain and set forward, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that are or shall be committed to your charge?	Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?	Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that 19_{16} shall be committed to your charge?
Ans.	Ans.	Answer.
I will so do, the Lord being my helper.	I will so do, the Lord being my helper.	I will so do, the Lord being my helper.
The bishop.	The Bishop.	The Bishop.
Will you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, 18_{04} submitting yourselves to their godly judgments?	Will you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?	Will you reverently obey your chief Ministers, unto whom is committed the charge and government over you, following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?
Ans.	Ans.	Answer.
I will so do, the Lord being my helper.	I will so do, the Lord being my helper.	I will so do, the Lord being my helper.
Then shall the bishop, standing up, say:	Then shall the Bishop, standing up, say:	Then shall the Bishop 19_{16} say:
Almighty God who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. Amen.	Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. Amen.	Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord.

SILENT PRAYER

[After this the congregation shall be desired secretly in their prayers to make their humble supplications to God for all these things: for the which prayers there shall be silence kept for a space.]	After this the congregation shall be desired, secretly in their prayers, to make their humble supplications to God for all these things: for the which prayers there shall be silence kept for a space.	[After this the Congregation shall be desired secretly in their Prayers, to make their humble supplications to God for all these things: for the which Prayers there shall be silence kept for a space.]

Sources | *1661* | *Wesley*

THE VENI CREATOR

After which shall be sung or said by the Bishop (the persons to be ordeined Priests all kneeling) Veni, Creator Spiritus; the Bishop beginning, and the Priests and others that are present, answering by verses, as followeth.

Come, Holy Ghost, our souls inspire,
And lighten with Celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold guifts im-
part.
Thy blessed vnction from above,
Is comfort, life, and fire of love.
Enable with perpetuall light,
The dulness of our blinded sight.
Anoint and chear our soiled face
With the abundance of thy grace.
Keep farr our foes: Give peace at
home.
Where thou art guide, no ill can
come.
Teach vs to know the Father, Son,
And Thee, of Both, to be but one.
That through the Ages all along.
This may be our endless song:
Prayse to thy eternall Merit,
Father, Son, and holy Sperit.

After which shall be said by the *Superintendant* (the Persons to be ordaine *Elders*, all kneeling) Veni, Creator, Spiritus; the *Superintendant* beginning, an the *Elders* and others that are present answering by Verses, as followeth.

Come, Holy Ghost, our souls inspir
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sev'nfold gifts im
part:
Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light,
The dulness of our blinded sight;
Anoint and cheer our soiled fac
With the abundance of thy grace
Keep far our foes, give peace a
home;
Where thou art Guide, no ill ca
come.
Teach us to know the Father, Son
And thee of both, to be but one:
That through the ages all along,
This may be our endless Song;
Praise to thy eternal merit,
Father, Son, and Holy Spirit,

(Sarum)

ORIGINAL VERSION OF THE VENI

Genuflectendo coram altari incipiat episcopus hymnum.

Veni creator spiritus

(mentes tuorum visita,

imple superna gratia

que tu creasti pectora.

Qui paraclitus diceris

donum dei altissimi

fons viuus ignis charitas

& spiritualis unctio.

Tu septiformis munere,

dextre dei tu dignitus

tu rite promisso patris,

sermone ditans guttura.

Accende lumen sensibus

infunde amorem cordibus

infirma nostri corporis

virtute firmans perpeti.

Hostem repellas longius,

pacemque dones protinus

ductore sic te preuio

vitemus omne noxium.

(Da gaudiorum premia,

da gratiarum munera,

Or this.

Come Holy Ghost, Eternall God,
proceeding from above,
Both from the Father, and the Son,
the God of peace and love.
Visit our minds, into *our hearts*
thy heavenly grace inspire,
That truth and Godliness we may
pursue with full desire.
Thou art the very Comforter, in
griefe and all distress,
The heavenly gift of God most high;
No tongue can *it* express.
The fountain and the liv*ing* Spring
of ioy Celestial:
The fire so bright, the love so
sweet, the Vnction spirituall.
Thou in thy gifts art manifold;
by *them* Christs church doth
stand
In faithfull hearts *thou* writ*st* thy
law, the finger of Gods hand.
According to thy promise *Lord*,
thou givest speech *with* grace;
That through thy help God*s* praises
may *re*sound in every place.
O Holy Ghost into our *Minds* send
down thy heavenly light;
Kindle our hearts with fervent
Zeale to serve God day and night.
Our weakness strengthe*n* and *con-*
firm (*for Lord thou know'st vs*
frail.)
That neither devil, world, nor flesh
against vs *may* prevail.
Put back our enemy far from vs,
and *help* vs to obtein
Peace in our hearts with God and
man, (*the best, the truest gain.*)
And grant that thou being O Lord,
our leader, and our guide,
We may *escape* the snares of sin,
and never from thee slide.
Such *measures* of thy *powerfull*
grace, grant, Lord, *to vs* we pray.

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THE VENI CREATOR

After which shall be said by the
shop, (the persons to be ordained
ders all kneeling) Veni, Creator
piritus, the bishop beginning, and
ie elders and others that are present,
nswering by verse, as followeth:

Come, Holy Ghost, our souls inspire,
nd lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts im-
part.
Thy blessed unction from above
s comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight,
Anoint and cheer our soiled face
With the abundance of thy grace:
Keep far our foes, give peace at
home,
Where thou art guide, no ill can
come:
Teach us to know the Father, Son,
nd thee, of both to be but one:
That through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

After which shall be said by the
Bishop (the persons to be ordained
elders all kneeling), Veni, Creator,
Spiritus; the Bishop beginning, and
the elders and others that are present
answering by verses, as followeth:

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts im-
part.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.
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With the abundance of thy grace.
Keep far our foes, give peace at
home,
Where thou art guide no ill can
come.
Teach us to know the Father, Son,
And thee of both, to be but one.
That through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

After which shall be said by the
Bishop, the Persons to be ordained
Elders all kneeling, Veni, Creator
Spiritus, the Bishop beginning, and
the Elders and others that are present
answering by verse as followeth:

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts im-
part.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight;
Anoint and cheer our soiled face
With the abundance of thy grace;
Keep far our foes, give peace at
home;
Where thou art Guide, no ill can
come.
Teach us to know the Father, Son,
And thee, of both, to be but ONE
That through the ages all along
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

(ORIGINAL VERSION OF THE VENI)

Sources	*1661*	*Wesley*
dissolue litis vincula, adstringe pacis federa.) Per te sciamus da patrem noscamus atque filium te vtriusque spiritum credamus omni tempore. Sit laus patri cum filio sancto simul paraclito, nobisque mittat filius charisma sancti spiritus. Amen. *Missale* f. clvij)	That thou maist be our Comforter at the last dreadfull day. Of strife, and OF dissension, dissolve, O Lord the bands, And *knit* the knots of peace and love throughout all Christian lands. Grant vs *the grace that we may* know the Father of *all* might, That *we* of his beloved son may *gain* the *blisfull* sight, And that we may with perfect faith *ever* acknowledge thee, The Spirit of *Father, and of Son,* one God in persons three. To *God* the Father laud, and praise, and to *his blessed* Son, And to the holy Spirit *of grace,* Co-*equall three in* one. And pray we that *our* only *Lord would please* his spirit to send, *On* all, that *shall* profess his Name *from hence* to the worlds end. Amen.	

THE PRAYER

(Bucer) quo finito subijcit primarius ordinator.	That don the Bishop shall pray in this wise, *and say*	That done, the *Superintendant* shall pray this wise, and say,
Dominus vobiscum. Oremus.	Let vs pray.	Let us pray.
Deus omnipotens, pater domini nostri Iesu CHRISTI, gratias agimus tuae diuinae Maiestati, et immensae in nos charitati ac benignitati, per hunc ipsum filium tuum, Dominum et redeptorem nostrum, quod eum donasti nobis et redemptorem, et doctorem ad vitam beatum et sempiternam. Et voluisti, vt, postquam nostram morte sua redemptionem perfecisset, et ad dexteram tuam in coelis consedisset. . . mitteret. . . Apostolos, Prophetas, Euangelistas, Doctores et Pastores, quorum ministerio dispersos in mundo filios tuos ipse ad te colligeret, eosque. . . tibi ad perpetuam laudem nominis sancti tui, regigneret et renouaret. . . Pro his itaque tantis tam ineffabilibus aeternae bonitatis tuae beneficijis, tum etiam pro eo, quod praesentes famulos tuos, ad idem salutis humanae ministerium vocare. . . es dignatus, quantas possumus agimus gratias, teque laudamus et adoramus. Atque per eundem filium tuum supplices te rogamus. . . Da . . . nobis omnibus hic & vbique nomen tuum inuocantibus, gratos nos tibi semper praestare, pro his & omnibus alijs beneficijs eius: sicque quotidie in cognitione & fide tui, & filij tui proficere per spiritum sanctum tuum, vt per hos tuos	Almighty God and heavenly Father, who of th*ine* infinite love and goodnes towards vs, hast given to vs thy only, and most dear*ly* beloved sonn Jesus Christ, to be our Redeemer and *the* author of everlasting life; who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists Doctours, and Pastours, by whose labour and ministrie he gathered together a great flock in all the parts of the world, to set forth the eternall prayse of thy holy Name: For these so great benefits of thy eternall goodness; and for that thou hast vouchsafed to call these thy Servants here present, to the same Office and ministrie *appointed for* the Salvation of mankind, wee render vnto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee by the same thy *blessed* son, to grant vnto all , which either here, or elsewhere call vpon thy *holy* Name, that we may *continue to* shew our selves thankfull *vnto* thee for these, and all other thy benefits; and that we may daily increase and go forwards in the knowledge and faith of thee, and thy Son, by the Holy Spirit. So that as well by these thy	Almighty God, and heavenly Father, who of thine infinite lov and goodness towards us, hast give to us thy only and most dearl beloved Son Jesus Christ to f our Redeemer, and the Author everlasting life; who after he ha made perfect our redemption b his death, and was ascended int heaven, sent abroad into the worl his Apostles, Prophets, Evangelist Doctors, and Pastors; by whose labour and ministry he gathere together a great flock in all th parts of the world, to set forth th eternal praise of thy holy Name for these so great benefits of th eternal goodness, and for that thou hast vouchsafed to call thes thy servants here present to th same Office and Ministry appointe for the salvation of mankind, w render unto thee most hearty thanks, we praise and wor ship thee; and we humbly beseech thee by the same thy blessed Son to grant unto all , who either here or elsewhere call upo thy holy Name, that we may con tinue to shew ourselves thankfu unto thee for these and all othe thy benefits; and that we may daily increase and go forwards i the knowledge and faith of thee and thy Son by the Holy Spirit So that as well by these thy

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THE PRAYER

That done, the bishop shall pray in

s wise, and say:

Let us pray.

Almighty God and heavenly

ather, who of thine infinite love
d goodness toward us, hast given

us thy only and most dearly
loved Son Jesus Christ to be
ır Redeemer, and the author of

erlasting life; who, after he had
ade perfect our redemption by
s death, and was ascended into
aven, sent abroad into the world
s apostles, prophets, evangelists,

ctors, and pastors, by whose
bour and ministry he gathered

gether a great flock in all
rts of the world, to set forth the
ernal praise of thy holy name:
r these so great benefits of thy
ernal goodness and for that
ou hast vouchsafed to call these
y servants here present to the

me office and ministry appointed
r the salvation of mankind, we
nder unto thee most hearty

anks: we praise and wor-
ip thee; and we humbly beseech

ee by the same, thy blessed Son,
grant unto all who
her here or elsewhere call upon

y [18]01 name, that we may con-
nue to shew ourselves thankful
to thee for these, and all other
thy benefits, and that we may
ily increase and go forward in
e knowledge and faith of thee
d thy Son, by the Holy Spirit.
that as well by these thy

That done, the bishop shall pray in

this wise, and say:

Let us pray.

Almighty God and Heavenly

Father, who, of thine infinite love
and goodness toward us, hast given

to us thy only and most dearly
beloved Son Jesus Christ to be
our Redeemer, and the author of

everlasting life; who, after he had
made perfect our redemption by
his death, and was ascended into
heaven, sent abroad into the world
his apostles, prophets, evangelists,

doctors, and pastors; by whose
labor and ministry he gathered

together a great flock in all
parts of the world, to set forth the
eternal praise of thy holy name:
for these so great benefits of thy
eternal goodness, and for that
thou hast vouchsafed to call these
thy servants here present to the

same office and ministry appointed
for the salvation of mankind, we

render unto thee most hearty

thanks: we praise and wor-
ship thee; and we humbly beseech

thee, by the same thy blessed Son,
to grant unto all who
either here or elsewhere call upon
re-in
thy *holy* name, that we may con-
tinue to show ourselves thankful
unto thee for these, and all other
thy benefits; and that we may
daily increase and go forward in
the knowledge and faith of thee
and thy Son, by the Holy Spirit:
so that as well by these thy

19—
Then —16 the Bishop shall pray in

this wise, and say:

Let us pray.

19—
Almighty God *our* heavenly
19— —16
Father, *we bless and magnify*
thy holy name for the gift of
—16
thy most dearly
beloved Son, Jesus Christ,
our Redeemer, and
19—
for all
—16

his Apostles, Prophets, Evangelists,
18—
Teachers and Pastors,
19— —64
whom he sent abroad into
—16

the world.

For these so great benefits of thy
eternal goodness, and that
thou hast *called* these
thy servants here present to the
19—
same *holy* Office and Ministry,
—16
we
19—
render unto thee *our* most hearty
—16 19—
thanks. And *now*,
O Lord, we *most* humbly beseech
—16
thee
to grant

[19]16

that by these thy

Sources	*1661*	*Wesley*
ministros, & eos, quibus nos dare ministros voluisti, nosque omnes, nomen sanctum tuum semper amplius glorificetur, & beatum regnum filij tui latius propagetur. . . Per eundem filium tuum Dominum nostrum Iesum Christum, qui tecum viuit & regnat in vnitate eiusdem spiritus sancti, per omnia secula seculorum. Amen.	ministers, as by them *over* whom they shall be appointed *thy* Ministers, thy holy Name may be *for ever* glorified, and thy blessed Kingdom enlarged, through the same thy son Jesus Christ our Lord; who liveth and raigneth with thee, in the vnitie of the same holy Spirit, world without end. Amen.	Ministers, as by them over wh they shall be appointed thy M isters, thy holy Name may be ever glorified, and thy blessed kingdom enlarged, through the same thy Son Jesus Ch our Lord; who liveth an reigneth with thee in the unity the same Holy Spirit, world with end. Amen.

THE IMPOSITION OF HANDS

Post hanc precem, primarius ordinator cum presbyteris praesentibus inponit ijs, qui ordinantur in genua sua procumbentibus, manus. (Sarum) Benedicente eos episcopo postea et manum super capita eorum tenente. . . et omnes presbyteri qui presentes sunt manus suas super capita eorum leuatas teneat. . . Antequam dicatur post communio ponat episcopus manus suas super capita singulorum dicens.	When this prayer is done, the Bishop, with the Priests present, shall lay their hands severally vpon the head of every one that receiveth *the* Order *of Priesthood;* the Receivers humbly kneeling vpon their knees, and the Bishop saying.	When this Prayer is done, the *Superin ant*, with the *Elders* present, shall lay hands severally upon the Head of every that receiveth the order of *Elders:* The Receivers humbly kneeling upon knees, and the *Superintendant* saying,
Accipe spiritum sanctum:	Receive the Holy Ghost, *for the Office, and work of a Priest, in the Church of God, now committed vnto thee by the imposition of our hands.*	Receive the Holy Ghost for Office and Work of a*n Elder* in Church of God, now committed u thee by the imposition of our ha
quorum remiseris peccata remittuntur eis: et quorum retinueris retenta sunt.	Whose sins thou dost forgive, they are forgiven; And whose sins thou dost retain, they are retained. And be thou a faithfull dispenser of the word of God, and of his Holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.	be thou a faithful Dispenser of Word of God, and of his holy Sa ments; in the Name of the Fat and of the Son, and of the H Ghost. Amen.
(Sarum) Accipiat petenam cum oblatis et calicem cum vino et det singulis. . . ita dicens sine nota et eos circumeundo.	*Then* the Bishop shall deliver to every one of them *kneeling*, the Bible into HIS hand; saying.	Then the *Superintendant* shall delive every one of them, kneeling, the Bible int hand, sa
Accipe potestatem offere sacrificium deo missamque celebrare tam pro viuis quam pro defunctis. In nomine domini iesu christi. . . Tunc vertat episcopus et dicat offertorium.	Take thou Authority to preach the word of God, and to minister the holy Sacraments in the Congregation WHERE THOU SHALT BE *lawfully* APPOINTED *thereunto.*	Take thou authority to pre the Word of God, and to *ad*mini the holy Sacraments in the C gregation.

THE COMMUNION

(Bucer) His finitis canit ecclesia, Symbolum fidei, & proceditur ad communionem, quam ordinati vna sumunt: qui etiam dum communionem sumpserint, in eo loco manent, vbi impositae eis manus sunt.	When this is don the *Nicene* Creed shall *be sung, or said,* and *the Bishop* shall *after that,* go *on in the Service of* the Communion, which all they that receive Orders shall take together, and remain in the same place where hands were laid vpon them, vntil such time as they have received the Communion.	When this is done, the *Superintendant* go on in the service of the Communion, which all they that rec orders shall take together

THE COLLECTS

Communione peracta, tota illa sacra actio, cum congruente oratione & benedictione finitur.	The Communion being don, after the last Collect and immediately before the Benediction, shall be said *these* Collects.	The Communion being done, after the Collect, and immediately before the B diction shall be said these Collects.
Ps. cxxxii 9	Most mercifull Father; we beseech thee to send vpon these thy servants thy heavenly blessing; that they may be *clothed* with *righteousness,* and that thy word spoken by their mouths, may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear, and receive *what they shall deliver out of* thy most holy word, *or agreeable to the same, as* the means of our	Most merciful Father, we beseech thee to send upon these servants thy heavenly blessings that they may be clothed w righteousness, and that thy W spoken by their mouths, may h such success, that it may never spoken in vain. Grant also that may have grace to hear and ceive what they shall deliver ou thy most holy Word, or agreeabl the same, as the means of

1844	*M. E. C. S.*	*M. E.*
ministers, as by them over whom hey shall be appointed thy min- sters, thy holy name may be for- ever glorified, and thy blessed kingdom enlarged, through the same, thy Son Jesus Christ our Lord: who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. Amen.	ministers, as by them over whom they shall be appointed thy min- isters, thy holy name may be for- ever glorified, and thy blessed kingdom enlarged, through the same thy Son Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the same Holy Spirit, world without end. Amen.	Ministers, *and* by *those* over whom they shall be appointed, thy holy name may be for- ever glorified, and thy blessed kingdom enlarged, through thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, world without end. Amen.

THE IMPOSITION OF HANDS

When this prayer is done, the bishop, with the elders present, shall lay their hands severally upon the head of every one that receiveth the order of elders ; he receivers humbly kneeling upon their nees, and the bishop saying,	When this prayer is done, the Bishop *and* the elders present shall lay their hands severally upon the head of every one that receiveth the order of elders: the receivers humbly kneeling upon their knees, and the Bishop saying:	When this prayer is done, the Bishop *Then* the Bishop *and* the Elders present shall lay their hands severally upon the head of every one that receiveth the Order of Elders ; the Receivers humbly kneeling , and the Bishop saying:
1792 *The Lord pour upon thee* the Holy Ghost for the office and work of an elder in the Church of God, now committed unto hee by the imposition of our hands.	The Lord pour upon thee the Holy Ghost for the office and work of an elder in the Church of God, now committed unto thee by the imposition of our hands.	The Lord pour upon thee the Holy *Spirit* for the office and work of an Elder in the Church of God, now committed unto thee by *the authority of the Church, through* the imposition of our hands.
And e thou a faithful dispenser of the ord of God, and of his holy sacra- ments; in the name of the Father, nd of the Son, and of the Holy Ghost. Amen.	And be thou a faithful dispenser of the word of God, and of his holy sacra- ments; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.	And be thou a faithful dispenser of the Word of God, and of his Holy Sacra- ments; in the name of the Father, and of the Son, and of the Holy *Spirit.* Amen.
Then the bishop shall deliver to very one of them, kneeling, the Bible into his ands, saying, Take thou authority to preach he Word of God, and to administer he holy sacraments in the con- regation.	Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hands, saying: Take thou authority to preach the word of God, and to administer the holy sacraments in the con- gregation.	Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hands, saying: Take thou authority *as an Elder in the Church,* to preach the Word of God, and to administer the Holy Sacraments in the Con- gregation.

(THE COMMUNION)

1792

THE COLLECTS

1792— *Then the Bishop shall say,*	Then the Bishop shall say:	Then the Bishop shall *offer the following Prayer:*
Most merciful Father, we be- eech thee to send upon these thy ervants thy heavenly blessings, hat they may be clothed with ighteousness, and that thy word poken by their mouths may have uch success, that it may never be poken in vain. Grant also that we ay have grace to hear and re- eive what they shall deliver out of hy most holy word, or agreeably to he same, as the means of our	Most merciful Father, we be- seech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success that it may never be spoken in vain. Grant also that we may have grace to hear and re- ceive what they shall deliver out of thy most holy word, or agreeable to the same, as the means of our	Most merciful Father, we be- seech thee to send upon these thy servants thy heavenly blessings, that they may be clothed with righteousness, and that thy word spoken by their mouths may never be spoken in vain. Grant also that we may have grace to receive what they shall deliver out of thy Word as the means of our

Sources	*1661*	*Wesley*
	salvation; that in all our words and deeds, we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. Amen.	salvation; that in all our wor and deeds we may seek thy glory, a the increase of thy kingdom, through Jesus Christ our Lord. Amen.
Page 334	Prevent vs, O Lord, in all our doings with thy most gracious favour, and further vs with thy continuall help: That in all our works begun continued and ended in thee, we may glorifie thy holy Name, and finally, by thy mercy obtein everlasting life through Jesus Christ our Lord. Amen.	Prevent us, O Lord, in all o doings, with thy most gracio favour, and further us with thy co tinual help; that in all our wor begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mer obtain everlasting life, through Jes Christ our Lord. Amen.
	THE BENEDICTION	
	The peace of God which passeth all vnderstanding, keep your hearts and minds in the knowledge and love of God, and of his son Iesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you and remaine with you alwaies. Amen.	The peace of God, which passe all understanding, keep your hear and minds in the knowledge a love of God, and of his Son Jes Christ our Lord: and the blessi of God Almighty, the Father, t Son, and the Holy Ghost, be amongst you and remain with you always. Amen.
	LAST RUBRIC	
	And if on *the same* day the Order of Deacons be given *to some*, and *the Order of* Priesthood *to others; The Deacons shall be first presented, and then the Priests:* and it shall suffice *that* the Letanie be once said *for both. The Collects shall both be vsed; first that for Deacons, then that for Priests.* The Epistle *shall be Eph: 4: 7: 13:* as before in *this office:* Jmmediatly after *which, they that are to be made* Deacons shall *take the Oath of Supremacy*, be *examined, and* ordeined, *as is above prescribed. Then one of them having read the Gospel (which shall be either out of S. Matth. 9. 36–38. as before in this office, or else S. Luke 12: 35–38. as before in the form for the ordering of Deacons) They that are to be made Priests shall likewise take the Oathe of supremacy, be examined and ordeined as is in this Office before appointed.*	And if on the same day the Order of Deacons be given to some, and *that* of *Elders* to others; the Deacons shall be first presented, and then the *Elders;* and it shall suffice, that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for *Elders*. The Epistle shall be Ephes. iv 7 to 13 as bef in this Office. Immediately after which, they that are to be *ordained* Deacons sh be amined, and ordained, as is above prescribed. Then one of them having read the Gospel, which shall be St. *John*, x. 1. as before this Office; they that are to be *ordained Elders*, shall likewise be examined and ordain as in this Office before appointed.

1844	*M. E. C. S.*	*M. E.*
lvation; *and* that in all our words nd deeds we may seek thy glory, and ie increase of thy kingdom, rough Jesus Christ our Lord. men.	salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. Amen.	salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. Amen.
Prevent us, O Lord, in all our oings, with thy most gracious vour, and further us with thy con- nual help, that in all our works egun, continued, and ended in iee, we may glorify thy holy ame, and finally, by thy mercy, otain everlasting life, through Jesus hrist our Lord. Amen.	Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy con- tinual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.	Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us *by* thy con- tinual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.
	THE BENEDICTION	
The peace of God, which passeth l understanding, keep your hearts nd minds in the knowledge and ve of God, and of his Son Jesus hrist our Lord; and the blessing God Almighty, the Father, the on, and the Holy Ghost, be mong you, and remain with ou always. Amen.	The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. Amen.	The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy *Spirit*, be among you, and remain with you always. Amen.
	LAST RUBRIC	
[1801 If on the same day the order of acons be given to some, and that elders to others, the deacons all be first presented, and then the iers. 1792 The ollects shall both be used: first that r deacons, then that for elders. The istle shall be Ephes. iv, 7 to 13, as before this office. Immediately after which, ey that are to be ordained deacons shall be ex- ined and ordained, as is above escribed. Then one of them having ad the Gospel, which shall be St. John x, 1. as before in is office; They that are to be ordained lers, shall likewise be examined and ordained, in this office before appointed.]	If on the same day the order of deacons be given to some, and that of elders to others, the deacons shall be first presented, and then the elders. The Collects shall both be used: first that for deacons, then that for elders. The Epistle shall be Ephe*sians* iv 7–13, as before in this office. Immediately after which, they that are to be ordained deacons shall be ex- amined and ordained as is above prescribed. Then one of them having read the Gospel, which shall be St. John x. 1–16 as before in this office, they that are to be ordained elders shall likewise be examined and ordained, as in this office before appointed.	[If on the same day the Order of Deacons be given to some, and that of Elders to others, the Deacons shall be first presented, and then the Elders. The Collects shall both be used; first that for Deacons, then that for Elders. The Epistle shall be Ephe*sians* 4, as before in this Office; immediately after which, they *who* are to be ordained Deacons shall be ex- amined and ordained as is *below* prescribed. Then *the Gospel* having *been* read, 1916 John 10, which shall be as before in this office, they *who* are to be ordained Elders shall likewise be examined and ordained, as in this office before appointed.]

TABLE

SHOWING THE ORDER OF EVENTS AND CEREMONIES IN ORDINATION SERVICE FOR ELDERS

AS FOUND IN SUCCESSIVE PRAYER BOOKS AND RITUALS

1550 Prayer Book	1552 Prayer Book	1661 Prayer Book	Wesley's Sunday Service	1844 M. E. Ritual	1922 M. E. C. S. Ritual	1924 M. E. Ritual
TITLE	TITLE	TITLE	TITLE	TITLE	TITLE	TITLE
		Sermon	Sermon	Sermon	Sermon	Sermon
		Presentation of Candidates	Presentation of Candidates	Presentation of Candidates	Presentation of Candidates	Presentation of Candidates
		Challenge to Archdeacon				
		Challenge to People	Challenge to People	Challenge to People	Challenge to People	Challenge to People
		Litany	Litany			
		COMMUNION BEGINS	COMMUNION BEGINS			
Psalm as Introit						
		Collect	Collect	Collect	Collect	Collect
Epistle		Epistle	Epistle	Epistle	Epistle	Epistle
Alternate Epistle	Alternate Epistle					
Gospel (Matt. xxviii.)	Gospel (Matt. xxviii.)	Gospel (Matt. ix.)				
Gospel (John x.)	Gospel (John x.)	Gospel (John x.)	Gospel (John x.)	Gospel (John x.)	Gospel (John x.)	Gospel (John x.)
Gospel (John xx.)	Gospel (John xx.)					
The Veni Creator	The Veni Creator					
Presentation of Candidates	Presentation of Candidates					
Challenge to People	Challenge to People					
Collect	Collect					
Oath of King's Supremacy	Oath of King's Supremacy	Oath of King's Supremacy				
Charge to Candidates	Charge to Candidates	Charge to Candidates	Charge to Candidates	Charge to Candidates	Charge to Candidates	Charge to Candidates
Examination	Examination	Examination	Examination	Examination	Examination	Examination
Silent Prayer	Silent Prayer	Silent Prayer	Silent Prayer	Silent Prayer	Silent Prayer	Silent Prayer
		The Veni Creator	The Veni Creator	The Veni Creator	The Veni Creator	The Veni Creator
		Veni-Alt. Version				
Prayer for Candidates	Prayer for Candidates	Prayer for Candidates	Prayer for Candidates	Prayer for Candidates	Prayer for Candidates	Prayer for Candidates
Imposition of Hands	Imposition of Hands	Imposition of Hands	Imposition of Hands	Imposition of Hands	Imposition of Hands	Imposition of Hands
Nicene Creed	Nicene Creed	Nicene Creed				
Communion	Communion	Communion	Communion			
Collect: "Most Merciful Father"	Collect: "Most Merciful Father"	Collect: "Most Merciful Father"	Collect: "Most Merciful Father"	Collect: "Most Merciful Father"	Collect: "Most Merciful Father"	Collect: "Most Merciful Father"
		Collect: "Prevent us, O . . ."	Collect: "Prevent us, O . . ."	Collect: "Prevent us, O . . ."	Collect: "Prevent us, O . . ."	Collect: "Prevent us, O . . ."
		Benediction	Benediction	Benediction	Benediction	Benediction
Final Rubric	Final Rubric	Final Rubric	Final Rubric	Final Rubric	Final Rubric	Final Rubric

ANALYSIS AND NOTES ON ORDINATION OF ELDERS

Title.—The word *elder* which Mr. Wesley substituted for *priest* in his Liturgy is simply the English of *presbuteros*—the word used in the New Testament to denote the seniors of each Christian group. "The name is given in the New Testament to ministers of the Jewish Sanhedrim, John viii. 9; and to the rulers of the synagogues, Luke vii. 3; it was naturally transferred to the Christian Church and applied to bishops or pastors, who preached and bore rule in the church."[1] (Summers.) The English word *priest* is an abridgment of *presbyter;* but "as 'priest' in our version of the New Testament always stands for *hiereus* (*sacerdos*), a sacrificing priest, Romanists and those who imitate them use this ambiguous word in the latter sense—in which it is never applied in the Scriptures to a Christian minister. It is better therefore not to use it, but the term 'elder' which is always used for presbyter in our version of the New Testament." (Summers.) Bishop Cooke quotes Hooker ("perhaps the most celebrated writer in the annals of the Church of England"): "In truth the word *Presbyter* doth seem more fit, and in propriety of speech more agreeable, than *Priest*, with the drift of the whole Gospel of Jesus Christ." And, "the Holy Ghost throughout the body of the New Testament making so much mention of them (ministers), doth not anywhere call them *Priests*."[2]

The First Rubric refers to time and preliminaries. The English Church forbids anyone to be ordained both deacon and priest on the same day, and the period of probation in the diaconate is fixed, according to Summers, at one year. The bishop may occasionally, under certain circumstances, shorten this term. In Methodist Episcopal Churches, however, the deacon is advanced only by will of the conference of elders, nor can he be ordained except by its permission and request. This generally follows his proficiency in certain required studies, and the serving of a period—two years usually—as a deacon.

This first rubric has undergone some paring away since the Sunday Service. It is on the order of the introductory rubric in the former ordination. The M. E. Church made the Sermon or Exhortation optional in 1916, but the M. E. Church, South, yet retains the direction of 1792.

The Presentation of Candidates is much the same as in the former service. In Mr. Wesley's office, however, an elder takes the place of the Arch-Deacon, and presents the candidates with a formal speech to the Superintendent. *To be ordained elders* took the place of *to be admitted to the Order of Priesthood.* We noted in the former Office that Mr. Wesley had no form of speech to be used in presenting the deacons-to-be, but that

[1] See Acts xi. 30, xx. 17, 28; 1 Tim. v. 17; Titus i. 5; Jas. v. 14.

[2] "Ecclesiastical Polity," Book V., p. 78, Oxford Edition.

the Methodist Episcopal Churches later inserted one—almost exactly the form used in the elder's ordination. Doubtless this speech here was simply inserted in the Form for the "Making" of Deacons.

The Challenge by the Bishop here, as in the former Office, was omitted by Wesley, as was also the reply of the person presenting the candidates.

The Challenge for Impediment addressed to the "good people" is much the same as the like challenge in the former Office. For the omission of *notable*, see remarks in the previous form. The M. E. revisers of 1864 reversed *impediment or crime*, making it *crime or impediment*. The alteration of *Good people* to *Brethren* as made in 1792 agrees with the like address in the former Office. In 1916 the M. E. Church changed a form of this address as it was in the ordination of deacons to make it accord with this one in the elder's Office.

The following rubric as to what shall be done in case any impediment be alleged is the same as in the previous Office. In 1912 this rubric happened to fall at the bottom of the page in the printer's make-up of the Discipline of the M. E. Church and in 1916 it was printed at the bottom of the page again, but as a footnote, out of its regular place. This illustrates the way textual variations occur, unless there be careful supervision. We note, however, that this particular variation has been corrected in the last, or 1924, edition of the M. E. Discipline.

The Litany was to be said in this service just as in the former. Mr. Wesley demanded that the last prayer and blessing in the Litany should be omitted, as doubtless he felt that the further Collects with the Blessing at the close of the entire Office would suffice. In 1792 of course the Litany was omitted.

Communion Begins now in this Office, as in the former one. The M. E. Churches struck out the reference to the word *Communion* here in 1792, but have retained the rest of the rubric calling for the "Collect, Epistle, and Gospel."

The Collect is the same as that in the Office for deacons with *of Priesthood* or *of elders* substituted for *of deacons*. (For the notes *in re* this Collect, see the previous Office.)

The Epistle.—In the First Prayer Book the Epistle here read was the twentieth chapter of Acts—following Bucer's direction. The third chapter of the First Epistle to Timothy was allowed also. But in the 1661 Book we find the Epistle to be Ephesians iv. 7. The passage was probably selected because it sets forth the diversity of the heavenly callings—"some, Apostles; and some, Prophets; . . . Evangelists . . . Pastors and Teachers." The clause in it, "he also descended into the lower parts of the earth," has caused some discussion. Summers, following Pearson and Bloomfield (whom he quotes), takes this to mean not a descent by Christ into hell,

but "his descent to earth and incarnation on earth, terminating with his descent into the grave. For this reason probably the Apostle used this pregnant form, as the antithesis to the highest heaven, verse 10." The curious omission in Wesley's test—1784—the writer thinks to be an oversight in printing. *Pastors and Teachers* are thought by many to have been classed together as referring to one type of minister—"the ordinary bishops or elders of the Church."

The rest of the Epistle is not hard exegetically. There is a magnificent sweep and grandeur here that surpasses the ordinary. As Parker expressed it: "In Ephesians Saint Paul strides through solar systems." He looks forward to the time when the little ecclesiastical orders separating us here have been transcended, when all—Apostles, Prophets, Evangelists, Pastors, Teachers, All—come to something else, an unnamed Unity in the Faith, *a Perfect Man*, and approximate the Measure of the Stature.

The Gospel.—We have noticed what an influence Bucer had on the Ordinal—nowhere was that stronger than in this Office. The column of sources has only to be observed to see throughout these Offices what an influence this Continental reformer had on the Book of the English. The first Gospel in the 1550 Ordinal was that from Matthew xxviii., but this was discarded for the ninth chapter of that same Gospel in 1661. Mr. Wesley omitted this passage, but retained the second Gospel—that from Saint John.

This is the familiar tenth chapter and scarcely needs any examination by us. It is very long, however, and has added much to the length of this Office. The Methodist Episcopal Church in 1916 deleted a portion of this Scripture and changed the version used. There has been no change otherwise.

The Oath of the King's Supremacy is administered in this Office to the priests-to-be, just as in the former to the deacons-to-be. Wesley of course omitted it.

The Charge to the Candidates in this Office is very much longer and more weighty than is the outline of the deacon's duties in the former Office. Bucer's Latin, it is seen, is closely followed. This address: (a) emphasized the importance of the office; (b) recalls the punishment of negligence; (c) emphasizes the need of prayer and study; (d) encourages the candidates by hoping success for them; (e) introduces the public examination of the candidate.

This address was the longest single form found in the 1792–1844 Ritual. It has, however, been shortened by the Methodist Episcopal Churches in the last revisions. The abridgment and all changes may be noted later in the parallel columns. The editors of the Discipline of the M. E. Church, South, in its last edition (1922) put back the old *and charge* after *office*—another illustration of the fact that revision of the Ritual is easily ac-

complished. The Southern Church omitted a great block of this charge in 1870, and the M. E. Church cut away large sections from it in 1864 and 1916.

Examination of Candidates.—This properly begins with the question at the last of the previous form, that having to do with the "call" of the elder-to-be. Mr. Wesley, be it noted, omitted the human standard. "According to the will of our Lord Jesus Christ," was the only measure by which Wesley tested his elder's calling.

The next question had to do with the "persuasion" of the man toward the Scripture, and his determination to abide by the same as his guide and director in teaching. It limits such teaching to that which may be "concluded and proved" by these same Scriptures. This is a very fine presentation as to what is to be given the people. Our remarks in the previous Office as to the candidate's avowal on this subject have here double weight. The Methodist Episcopal revisers of 1916 omitted the word *sufficiently* in "contain *sufficiently* all things," etc., probably thinking it to be superflous. In view, however, of certain prevalent opinions of the time, it seems that this word was in a very happy position in just that place.

The third question demands a pledge as to the diligence of the candidate in ministering the Sacraments, etc. Observe Mr. Wesley's deletion from this question.

The fourth question asks a promise—first, to "drive away all erroneous and strange doctrines contrary to God's word"; second, to use public and private monitions to "both sick and well as need requires." Mr. Wesley changed *cures* to *district*, but the Fathers of 1816 made this *charge*—one of the very few changes between 1792 and 1844. The Methodist Episcopal form since 1916 has substituted *withstand* for *banish and drive away*—now pledging a defensive in place of an offensive warfare.

The fifth question demands diligence in prayer, in reading Scripture and in such studies "as help to the knowledge of the same." Here again the M. E. Ritual shows an omission—"laying aside the study of the world and the flesh"—a 1916 deletion.

The next question, as one in the former Office, asks a pledge as to personal life, and that of the candidate's family, that they may be "wholesome examples."

The seventh question demands of the candidate that he "maintain and set forward" certain of the Christian virtues.

The eighth and last demands obedience to the "Chief ministers"—or the superiors in church government.

As in the previous Office, these questions and answers constitute the ordination vows or obligation. They are indeed "solemn and searching," as has been said—thanks to Bucer. It might also be mentioned here that while the questions and answers have been given to Methodism from the

English Liturgy, there is another series of questions distinctively and entirely of Methodist origin—those asked of a preacher when received into the Annual Conferences of Episcopal Methodism. These last-mentioned questions have no part in this history, but they are distinctly and peculiarly more Methodistic than are these more catholic questions transmitted to Methodism by Wesley in the Liturgy.

The examination is concluded by the superintendent or bishop arising from his chair, where as presiding officer he has been conducting this examination, and then praying "strength and power" from God, that the candidate may be able to do all that he has promised. Since 1916, the part of the rubric calling for the bishop to stand has been omitted from the Methodist Episcopal Ritual.

Silent Prayer.—We are still following Bucer's Rite when we engage in silent prayer in this Office. Dr. Summers advises that the time allowed for this silent prayer be very short—"a minute or two will suffice. This solemn pause prepares for the invocation of the Holy Spirit which follows." It is indeed an impressive part of the ordination service—a congregation praying in silence for men about to be set apart for lifelong service to God—calling again to mind the ancient scene narrated in the sixth chapter of Acts: "And when they had prayed, they laid their hands on them."

The Veni Creator.—The silence of the praying congregation is now broken by the voice of the Bishop repeating the first line of the *Veni, Creator, Spiritus*. The minister, elders-to-be, and people all respond with the second line—now printed in italics or heavy-faced type to indicate a general response. And so it goes throughout this ancient "Hymn for Pentecost."

The *Veni, Creator, Spiritus*, "Come, Creator, Spirit" is said to have been found in the works of Saint Ambrose and is generally ascribed to him. It was placed, according to Dr. Summers, in the Office for the Consecration of a Bishop in 1100 A.D., and in the next century inserted also in this Office—Ordination of a Priest. The Pontifical of Soissons seems to be in its line of transmission to the later Church. It is not only used in the English Church, but found in the Lutheran and certain other ordination offices. The Sarum text of this Hymn we have reproduced in our column of sources that the Latin may be observed. "No version adequately represents the simplicity, compression, and vigour of the original." (Daniel.)

It will be noted that there are two versions or translations of this Hymn in the English Ordinal. The first version, as we now come to it, was a 1661 insertion, though the original version of 1550 has been retained in the English Book as the second or alternate form of the *Veni* since 1661. Daniel states that this first version—the only one Methodism ever has known—has been ascribed to Dryden, though it is not found among his

writings. Bishop Cooke assigns it to "John Cosin, Bishop of Durham." At any rate it is a very much better form than the older translation, which was indeed, as Daniel agrees, "rather an expansion than a version." Dr. Summers speaks of our version as "rough, irregular, but very nervous."[3]

Since the Holy Ghost "distributes the offices of the Church, and calls and qualifies men for them" (Summers), it is very fitting that this prayer be uttered. "Seven-fold," we are informed, meant *manifold*—"seven being a number of perfection." *Enable* of course means *to assist*, or supply what is lacking—"Enable with perpetual light."

Mr. Wesley retained only this first form of the *Veni*. Let it be noted that the elders-to-be are kneeling during this prayer and continue so until after their ordination. There have of course been no textual changes in this Hymn in Methodist Rituals, save in punctuation, capitalization, and the like.

The Original Version of the Veni, as it was in 1550, was retained in the English Ordinal after 1661, but *following* the version inserted that year. It was also "modernized and polished" at that time, as Daniel says. We show the Latin of Sarum in parallel with this original version. The Protestant Episcopal Book retains both versions of this Hymn, as does the English.

The Prayer following the Veni, "for pertinency, fullness, and fervor is hard to be excelled." (Summers.) Bucer again, we notice, becomes our source here. Analyzed, this prayer in Wesley: (a) Narrates the gift of Christ as Redeemer; (b) mentions his sending abroad orders of ministers; (c) gives thanks for calling the ministers present to the same office and ministry; (d) petitions thankfulness for such call, and growth before God; (e) hopes that God's Name may be glorified by ministers and people everywhere; (f) gives closing formula.

The Methodist Episcopal revision of 1916 cut heavily into this prayer form. Until then it had been practically unchanged in Methodist history—the 1916 revisers evidently wished to shorten this part of the service. Their abridgment was much more skillfully done than is the usual paring away of the ancient forms. The Southern Church has left this prayer untouched. *Doctors* of course meant *teachers*—the "pastors and teachers" of Ephesians iv. 11.

The Imposition of Hands.—We have examined the historical status and meaning of this Rite in the previous form. This ordination of elders is like that of deacons, save that here a presbytery is formed, elders as well as Bishop imposing hands. "It is sufficient that a few of them do so, as they represent the entire presbytery. The Council of Carthage, A.D. 398, ordered that 'all the priests present should hold their hands upon his

[3] "Commentary on the Ritual," *in loc.*

head, by the hands of the bishop.' This indicates that the bishop is only 'first among equals.'" (Summers.)

Whitgift (per Daniel) explains the formula repeated by the bishop as it is in the English Book: "The bishop by speaking these words doth not take it upon himself to give the Holy Ghost, no more than he doth to remit sins when he pronounces remission of sins; but by speaking these words of Christ he doth show the principal duty of a minister and assureth him of the assistance of God's Holy Spirit, if he labor in the same accordingly." Strangely enough, Mr. Wesley passed this *Receive the Holy Ghost*—as priestly a form perhaps as there is in the Ordinal; but the Fathers of 1792 altered it to a prayer, *The Lord pour upon thee the Holy Ghost*, etc. The Methodist Episcopal Church in 1864 inserted a clause qualifying the imposition of hands, or rather explaining its significance—"committed unto thee by *the authority of the Church through* the imposition, etc. This indeed softens the implication of the former sentence by a great deal.

The second part of this formula in the English Book grants the power of absolution to the priest, or at least has been interpreted as so doing. Mr. Wesley omitted this part of the formula entirely. The last part of it, or the command to be a faithful dispenser of the Word and Sacraments, has been unchanged by Methodism, save the 1916 (M. E.) substitution of Holy *Spirit* for Holy *Ghost* in the Apostolic formula which closes this entire form.

It is interesting to note that in 1792 (according to Daniel) a difference of opinion arose in the Protestant Episcopal Church in America over the retention of this formula in its Ordinal. "The difficulty was got over," says this authority, "by the insertion of the present alternative form, *Take thou authority to execute the Office of a Priest in the Church of God, now committed to thee by the imposition of our hands. And be thou a faithful dispenser*," etc. It is noted that in this alternative form in the Protestant Episcopal Book, the power of conferring absolution is omitted—just as it is from our formula here.

The investiture is completed by giving the Bible into the hands of the person ordained, and granting him authority to preach the word of God, and to administer the Sacraments. In the 1550 Book, there was a symbolic taking of the Communion cup and paten as well as the Bible, but this was dropped after 1552. Note Sarum's priestly investiture. See also the English restriction as to the place the priest shall preach and minister: "Where thou shalt be lawfully appointed thereunto." He who said, "The world is my parish," set no such boundary to the elder's work, other than the obligation required that he obey his "chief ministers and those who have the charge and government over him."

Communion comes next. The Nicene Creed was called for in the English Book. "Symbolem fidei," Bucer has it, whose Rite we again follow. Wes-

ley retained the Communion in this Office as in the other ordinations, but the Fathers of 1792 omitted the rubric calling for it.

The Collects.—These were formerly said by all, as the newly ordained elders continued to kneel throughout the Communion and presumably unto the end of the service. Mr. Wesley terms these *Collects*, but the rubric of 1792 ordered the bishop to say them, thus doing away with their collective character.

The first Collect is a prayer to the Father for his blessing upon the life and preaching of the new elder or elders. It is a short but elegant form. The M. E. revisers of 1916 have shortened it somewhat.

The Collect, "*Prevent us, O Lord,*" we have observed to be at the end of the previous Office, just before the benediction, as it is in this and the succeeding Office for the Consecration of Bishops. For its interpretation, see former mention. Note the alteration of *with* to *by* (further us *by* thy continual) in the M. E. text—done doubtless by inadvertence in 1892.

The Benediction is that of the Communion service. See Notes upon it in that Office.

The Last Rubric directs the method of conducting a joint ordination of both deacons and elders. Note that the service for deacons precedes that for elders. The parallel texts are sufficiently clear at this place.

CONSECRATION OF BISHOPS

Sources	*1661*	*Wesley*
	(1661 Prayer Book)	(Wesley's Sunday Service)
(Sarum)	THE FORME OF *ORDEINING OR* CONSECRATING OF AN ARCH-BISHOP OR BISHOP *WHICH IS ALWAIES TO BE PERFORMED VPON SOME SUNDAY, OR HOLY-DAY.*	THE FORM OF ORDAININ OF A SUPERINTENDANT
Incipit consecratio electi in episcopum que est agenda die dominica et non in alia festiuitate antequam missa celebratur. . .	**FIRST RUBRIC**	
Cantor incipiat officium misse de die.	*When all things are duly prepared in the Church, and set in order; after Morning Prayer is ended, the Arch-Bishop, (or some other Bishop appointed,) shall begin the Communion service; in which this shall be*	Aft Morning Prayer is ended, the *Superintendant* shall begin the Communion Service; in which this shall be
	THE COLLECT	
Almightie God, whiche by thy sonne Iesus Christ has geuen to thy Apostle Sayncte Peter many excellente giftes, and commaunded him earnestly to fede thy flocke: make we beseche thee, all byshops and pastors diligently to preache thy holy worde, and the people obedientlye to folowe the same, that they may receyue the croune of euerlasting glorye, through Iesus Christ our Lorde. (*A Collect for St. Peters Day found in 1549 Prayer Book*)	*The Collect.* Almighty God, who by thy Son Iesus Christ didst give to thy *holy* Apostles, many excellent gifts, and *didst charge them* to feed thy flock; *Give grace*, we beseech thee, *to* all Bishops, *the* Pastours *of thy Church, that they may* diligently preach thy word, *and duly administer the godly discipline thereof;* and *grant to* the people, *that they may* obediently follow the same, that *all* may receive the crown of everlasting glory through Jesus Christ our Lord. Amen.	The Collect. Almighty God, who by thy So Jesus Christ didst give to thy holy Apostles many e cellent gifts, and didst charge the to feed thy flock; give grace, w beseech thee, to all *the Ministers an* Pastors of thy Church, that the may diligently preach thy Wor and duly administer the godl Discipline thereof; and grant to th people, that they may obedientl follow the same; that all may r ceive the crown of everlasting glor through Jesus Christ our Lord. Amen.
	THE EPISTLE	
	And another Bishop shall read. The Epistle. (1. Tim. 3. *1.* This is a true saying: If a man desire the office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, Not given to wine, no Striker, not greedy of filthy lucre, but patient, not a brawler, not covetous, One, that ruleth well his own house, having his children in subjection, with all gravity: (For, if a man know not how to rule his own house, how shall he take care of the church of God?) Not a Novice, lest being lifted vp with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them, which are without, lest he fall into reproach, and the snare of the devil.	*Then* shall *be* read *by one of the Elders.* The Epistle.

1844	*M. E. C. S.*	*M. E.*
(M. E. Ritual 1844)	**(Ritual 1922 M. E. C. S.)**	**(Ritual 1924 M. E. Church)**
THE FORM OF ORDAINING A re-in 17— *BISHOP* —92	THE FORM OF 1870 re-in 18— *CONSECRATING* —70 A BISHOP	FORM OF re-in 18— *CONSECRATING* —64 BISHOPS

FIRST RUBRIC

1792

1884
[*This service is not to be understood as an ordination to a higher Order in the Christian Ministry, beyond and above that of Elders or Presbyters, but as a solemn and fitting Consecration for the special and most sacred duties of Superintendency in the Church.*]
1916
When the day appointed for the consecration of Bishops is come, the service shall begin with hymn and prayer, after which shall be used the following:

THE COLLECT

The Collect.

Almighty God, who by thy Son Jesus Christ didst give to thy holy apostles many excellent gifts, and didst charge them to feed thy flock; give grace, we beseech thee, to all the ministers and pastors of thy Church, that they may diligently preach thy word, and duly administer the godly discipline thereof; and grant to the people that they may obediently follow the same: that all may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

The Collect.

Almighty God, who by thy Son Jesus Christ didst give to thy holy apostles many excellent gifts, and didst charge them to feed thy flock; give grace, we beseech thee, to all the ministers and pastors of thy Church, that they may diligently preach thy word, and duly administer the godly discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

The Collect

Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostles, 18— *Elders, and Evangelists* —64 many excellent gifts, and didst charge them to feed thy flock: give grace, we beseech thee, to all the Ministers and Pastors of thy Church, that they may diligently preach thy word and duly administer the godly discipline thereof; and grant to the people that they may obediently follow the same, that all may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

THE EPISTLE

Then shall be read by one of the elders, The Epistle.

Then shall be read by one of the elders The Epistle.

Then shall be read by one of the Elders: (1916)

Sources	*1661*	*Wesley*
	Or this for the Epistle.	
	(Act. 20. *17.*	Acts, xx. 17.
	From Miletus, Paul sent to	From Miletus Paul sent to
	Ephesus, and called the Elders of the Church. And, when they were come to him, he said vnto them; Ye know from the first day, that I came into Asia, after what manner J have been with you, at all seasons, Serving the Lord with all humility of mind, and with many tears, and temptations which befell me by the lying in wait of the Jews: And how J kept back nothing, that was profitable vnto you, but have shewed you, and have taught you publickly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, J goe bound in the spirit vnto Jerusalem, not knowing the things, that shall befall me there; Save that the holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me. neither count J my life dear vnto my selfe, so that I might finish my course with ioy, and the ministery, which J haue received of the Lord Jesus to testifie the Gospel of the grace of God. And now behold J know that ye all, among whom J have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that J am pure from the blood of all men. For J have not shunned to declare vnto you all the councel of God. Take heed therefore vnto yourselves, and to all the flock, over the which the holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For J know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years, J ceased not to warn every one night, and day, with tears. And now brethren, I commend you to God, and to the word of his grace, which is able to build you vp, and to give you an inheritance among all them which are sanctified. J have coveted no mans silver, or gold, or apparell. Yea, you your selves know, that these hands have ministred vnto my necessities and to them that were with me. J have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, Jt is more blessed to give, then to receive.	Ephesus, and called the Elders the Church. And when they wer come to him, he said unto them Ye know from the first day that came into Asia, after what manne I have been with you at all season serving the Lord with all humilit of mind, and with many tears an temptations, which befell me by th lying in wait of the Jews: and ho I kept back nothing that was profitable unto you, but have shewed you, and have taught yo publickly, and from house to house testifying both to the Jews, an also to the Greeks, repentance to ward God, and faith toward ou Lord Jesus Christ. And now be hold, I go bound in the Spirit unt Jerusalem, not knowing the thing that shall befal me there; sav that the Holy Ghost witnesseth i every city, saying, That bonds an afflictions abide me. But none o these things move me, neither coun I my life dear unto myself , s that I might finish my course wit joy, and the ministry which I have received of the Lord Jesus; t testify the Gospel of the grace o God. And now, behold, I know tha ye all, among whom I have gon preaching the kingdom of God, sha see my face no more. Wherefore take you to record this day, that am pure from the blood of all mer For I have not shunned to declar unto you all the counsel of Goc Take heed therefore unto you selves, and to all the flock, ove the which the Holy Ghost hat made you Overseers, to feed th Church of God, which he hath pu chased with his own blood. For know this, that after my departin shall grievous wolves enter in among you, not sparing the floc Also of your own selves shall me arise, speaking perverse things, t draw away disciples after them Therefore watch, and remembe that by the space of three years, ceased not to warn every one nigh and day with tears. And now brethren, I commend you to Goc and to the word of his grace, whic is able to build you up, and to giv you an inheritance among the who are sanctified. I have covet ed no man's silver, or gold, o apparel : yea, ye yourselves know, that these hands have min istered unto my necessities, and t them that were with me. I hav shewed you all things, how that s labouring ye ought to support th weak; and to remember the words o the Lord Jesus, how he said, It i more blessed to give, than to re ceive.

1844	*M. E. C. S.*	*M. E.*
Acts xx. 17–*35*.	Acts xx. 17–35.	Acts 20. 17–35
From Miletus Paul sent to	From Miletus Paul sent to	19— *And* from Miletus *he* sent to —16
Ephesus, and called the elders of the Church. And when they were come to him, he said unto them,	Ephesus, and called the elders of the Church. And when they were come to him, he said unto them,	Ephesus, and called *to him* the elders of the church. And when they were come to him, he said unto them,
Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons,	Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,	Ye *yourselves* know, from the first day that I *set foot* in Asia, after what manner I *was* with you *all the time*,
serving the Lord with all humility of mind, and with many tears and temptations, which befel me by the lying in wait of the Jews; and how	serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how	serving the Lord with all *lowliness* of mind, and with tears, and *with trials* which befell me by the *plots* of the Jews ; how
I kept back nothing that was profitable unto you, but have	I kept back nothing that was profitable unto you, but have	I *shrank not from declaring unto you anything that* was profitable,
showed you, and have taught you publicly, and from house to house,	showed you, and have taught you publicly, and from house to house,	and *teaching* you publicly, and from house to house,
testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold,	testifying both to the Jews, and also to the Greeks, repentence toward God, and faith toward our Lord Jesus Christ. And now, behold,	testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. And now, behold,
I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I	I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I	I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy *Spirit testifieth unto me* in every city, saying that bonds and afflictions abide me. But *I hold not my life of any account* as dear unto myself, so that I may *accomplish* my course, and the ministry which I
have received of the Lord Jesus to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in	have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in	received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I *went about* preaching the kingdom, shall see my face no more. Wherefore I *testify unto* you this day, that I am pure from the blood of all men. For I *shrank* not *from* declaring unto you the *whole* counsel of God. Take heed unto yourselves, and to all the flock, *in* which the Holy *Spirit* hath made you *bishops*, to feed the church of *the Lord* which he purchased with his own blood. I know that after my departing grievous wolves *shall* enter in
among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among *all* them *which* are sanctified.' I have coveted no man's silver; or gold, or apparel: yea, ye yourselves	among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves	among you, not sparing the flock; *and from among* your own selves shall men arise, speaking perverse things, to draw away *the* disciples after them. *Wherefore* watch *ye*, remember*ing* that by the space of three years I ceased not to *admonish* every one night and day with tears. And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you *the* inheritance among *all* them *that* are sanctified. I coveted no man's silver, or gold, or apparel. Ye yourselves
know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.	know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.	know that these hands ministered unto my necessities, and to them that were with me. *In all things I gave you an example*, that so laboring ye ought to *help* the weak, and to remember the words of the Lord Jesus, *that* he *himself* said, It is more blessed to give than to receive.

Sources	*1661*	*Wesley*

THE GOSPEL

	Then another Bishop shall read	Then another *Elder* shall read,
	The Gospel.	The Gospel,
(Bucer) vel ex vltimo Ioannis, ab eo loco, CUM ERGO PRANDISSET, DICIT SIMONI PETRO. vsque. ET CUM HOC DIXISSET.	(*S.* Iohn. 21. *15.* Iesus said to Simon Peter; Simon, Son of Ionas, lovest thou me more then these? He saith vnto him, Yea Lord; thou knowest that I love thee. He saith vnto him, Feed my lambs. He saith to him again the second time, Simon, Son of Jonas, lovest thou me? He saieth vnto him, Yea, Lord; thou knowest that J love thee, He saith vnto him, Feed my sheep. He said vnto him the third time, Simon, Son of Jonas, Lovest thou me? Peter was grieved, because he said vnto him the third time, Lovest thou me? and he said vnto him: Lord thou knowest all things thou knowest that I love thee. Iesus saith vnto him, Feed my sheep.	St. John xxi. 15 Jesus saith to Simon Peter, Simo son of Jonas, lovest thou me mor than these? He saith unto him, Ye Lord; thou knowest that I love thee He said unto him, Feed my lambs He saith to him again the secon time, Simon, son of Jonas, loves thou me? He saith unto him, Yea Lord; thou knowest that I love thee He saith unto him, Feed my sheep He sa*ith* unto him the third time Simon, son of Jonas, lovest tho me? Peter was grieved because h said unto him the third time, Loves thou me? And he said unto him Lord, thou knowest all things: thou knowest that I love thee. Jesu saith unto him, Feed my sheep.
	Or else *this.*	
	(*S.* John. 20. *19.* The same day at Evening, being the first day of the week, when the doors were shut, where the disciples were assembled, for fear of the Iewes, came Iesus, and stood in the midst, and saith vnto them, Peace be vnto you; And when he had so said, he shewed vnto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Iesus to them again, Peace be vnto you. As my Father hath sent me, even so send J you; And when he had said this, he breathed on them, and saith vnto them, Receive ye the holy Ghost. Whose soever sins ye remitt, they are remitted vnto them; and whose soever sins ye retain, they are retained.	
	Or this.	Or this:
	S. Matth. *28. 18.*	St. Matth. xxviii. 18.
	Iesus came, and spake vnto them, saying, All power is given vnto me in heaven, and earth. Go ye therefore, and teach all Nations, baptising them, in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: And loe, J am with you alway, even vnto the end of the world.	Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them, In the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.

PRESENTATION OF BISHOP-ELECT

(Sarum) Ipse vero electus sacerdotalibus vestibus induatur preter casulam et pro casula induatur capa et sic duo comprouinciales eopscopi deducant eum per manus coram metropolitano examinandum, ipso metropolitano sedente in loco examinationis, dorso verso ad maius altare. . .	After the Gospel, and the *Nicene* Creed, *and the Sermon are* ended, the elected Bishop (*vested with his Roctchet*) shall be presented by two Bishops vnto the Arch-Bishop of that Province (or to some other Bishop appointed by *lawfull* Commission) *the Arch-Bishop sitting in his chair near the holy Table, and* the Bishops that present him, saying,	After the Gospel and the Sermon are ended, the elected *Person* shall be presented by two *Elders* unto the *Superintendant*, saying,

1844	*M. E. C. S.*	*M. E.*
	THE GOSPEL	
Then another $^{18}_{04}$ shall read,	Then another shall read	Then another shall read:
The Gospel.	The Gospel.	The Gospel.
St. John xxi, 15–*17*. Jesus saith to Simon Peter, Simon, on of Jonas, lovest thou me more han these? He saith unto him, Yea, ord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second ime, Simon, son of Jonas, lovest hou me? He saith unto him, Yea, ord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, imon, son of Jonas, lovest thou ne? Peter was grieved because he aid unto him the third time, Lovest hou me? And he said unto him, ord, thou knowest all things; thou nowest that I love thee. Jesus aith unto him, Feed my sheep.	St. John xxi. 15–17. Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.	1916— John 21. 15–17 *So when they had broken their fast,* Jesus saith to Simon Peter, Simon, son of *John*, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again *a* second time, Simon, son of *John*, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, *Tend* my sheep. He saith unto him the third time, Simon, son of *John*, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.
Or this:	Or this: 19— —10	Or this: 18— —84
St. Matt. xxviii, 18–*20*.	St. Matt*hew* xxviii. 18–20.	Matt*hew* 28: 18–20
Jesus came and spake unto hem, saying, All power is given nto me in heaven and in earth. Go ye therefore and teach all ations, baptizing them in the ame of the Father, and of the on, and of the Holy Ghost: eaching them to observe all things whatsoever I have commanded you: nd lo, I am with you alway , ven unto the end of the world.	Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway , even unto the end of the world.	*And* Jesus came to *them and spake unto* them, saying, All *authority hath been* given unto me in heaven and *on* earth. Go ye therefore, and *make disciples of* all *the* nations, baptizing them in*to* the name of the Father, and of the Son and of the Holy *Spirit*: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

PRESENTATION OF BISHOP-ELECT

After the Gospel and he sermon are ended, the elected erson shall be presented by two ders unto the bishop,	After the Gospel and the sermon are ended, the elected person shall be presented by two elders unto the Bishop,	After the Gospel and the Sermon are ended, the elected Person shall be presented by two Elders unto the Bishop, 19— *the Elders* —16
saying,	saying:	saying:

Sources	*1661*	*Wesley*
	Most reverend Father in God, we	W
	present vnto you this godly, and	present unto you this godly
	well learned man, to be *ordeyned*,	Man to be ordain
	and consecrated Bishop.	*a Superintenda*

KING'S MANDATE AND OATH OF SUPREMACY

Then shall the Archbishop DEMAND the Kings Mandate for the consecration, AND CAUSE IT TO be read. And the oath touching the *ac*knowledge*ment* of the Kings supremacy shall be ministred to the persons elected, as it is set *down before* in the *forme for* ye order*ing* of Deacons. And then shall *also* be ministred *vnto them* the Oath of due obedience to the ArchBishop as followeth.

OATH OF OBEDIENCE

Hic legat professionem. . .

In dei nomine. Amen. Ego. N. talis ecclesie electus et a te venerande pater nomine. N. cantuariensis archi-episcope totius Anglie primas consecrandus antistes, tibi et sancte canturariensi ecclesie metropolitice tuisque successoribus in dicta ecclesia cantuariensi canonice substituendis debitam et canonicam obedientiam reuerentiam et subiectionem me per ominia exhibiturum profiteor et promitto. . . . sic me deus adiuuet et sancta dei euangelia. . .

THE OATH OF DUE OBEDIENCE TO THE ARCHBISHOP.

In the Name of God. Amen. I, N, chosen Bishop of the church and See of N. do profess and promise all due reverence and obedience to the ArchBishop, and to the Metropoliticall church of N. and to their Successors. So help me God, THROUGH JESUS CHRIST.

THIS OATH SHALL NOT BE MADE AT THE CONSECRATION OF AN ARCHBISHOP.

EXHORTATION TO PRAYER

Deinde deposita mitra conuertet se archiepiscopus ad circumstantes et dicat hanc exhortationem.

(S. Luke vi 12)

Oremus dilectissimi nobis vt huic viro ad vtilitatem ecclesie prouehendo benignitas omnipotentis dei gratie sue tribuat largitatem. Per Dominum.

(Acts xiii 2)

Then the Archbishop shall move the congregation present to pray; saying thus to them.

Brethren, it is written in the Gospel of S. Luke, That our Saviour Christ continued the whole night in prayer, *before* he did choose, and send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the disciples who were at Antioch, did fast and pray *before* they laid hands on Paul and Barnabas, *and* sent *them* forth.

Let vs therefore following the example of our Saviour Christ and his Apostles, first fall to prayer, *before* we admitt and send forth this person presented vnto vs, to the work, whereunto we trust the Holy Ghost hath called him.

Then the *Superintendant* shall move the Congregation present to pray, saying thus to them:

Brethren, it is written in t Gospel of Saint Luke, That o Saviour Christ continued the wh night in prayer, before he d choose and send forth his twel Apostles. It is written also in t Acts of the Apostles, That the D ciples who were at Antioch, did fast and pray, before they laid han on Paul and Barnabas, and sent them forth.

Let us the fore, following the example of o Saviour Christ, and his Apostl first fall to Prayer, before we adm and send forth this person present unto us, to the work, whereunto we trust the Holy Ghost hath call him.

THE LITANY AND PRAYERS

Et statim a duobus episcopis incipiatur KYRIE ELEISON cum litania. . . et cum ventum fuerit ad versum qui pro domino episcopo cantatur surgat consecrator et dicat conuersus ad electum sic.

And then shall be said the Letanie as *before* in the *form of* ordering Deacons: *save only, that* after this place, That it may please thee to illuminate all Bishops &c, *the proper Suffrage there following, shall be omitted, and this inserted instead of it.*

And then shall be said the Litany, as bef in the Form of *Ordaining* Deacons.

1844	*M. E. C. S.*	*M. E.*
We esent unto you this 18— *holy* —08 Man to be ordained a bishop.	We present unto you this holy man to be ordained a Bishop.	We present unto you this 19— *Elder chosen* 18— —16 to be *consecrated* —64 a Bishop.

(KING'S MANDATE AND OATH OF SUPREMACY)

(OATH OF OBEDIENCE)

EXHORTATION TO PRAYER

Then the bishop shall move the gregation present to pray, saying thus hem:—	Then the Bishop shall move the congregation present to pray, saying thus to them:	Then the Bishop shall 19— *call upon* —16 the Congregation present to pray, saying 1916 :
Brethren, it is written in the spel of St. Luke, that our viour Christ continued the whole ght in prayer before he did oose and send forth his twelve ostles. It is written also in the ts of the Apostles, that the dis- les who were at Antioch did t and pray before they laid hands Paul and Barnabas, d sent them forth. Let us, there- e, following the example of our viour Christ, and his apostles, st fall to prayer before we admit, d send forth this person presented s to us, to the work whereunto trust the Holy Ghost hath called n.	Brethren, it is written in the Gospel of St. Luke, that our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve apostles. It is written also in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ, and his apostles, first fall to prayer before we admit, and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.	Brethren, it is written in the Gospel of Saint Luke, that our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve apostles. It is written also in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, 1864 and sent them forth *on their first mission to the Gentiles.* Let us therefore, following the example of our Saviour Christ, and his Apostles, 19— *giveourselves* —16 to prayer, before we admit and send forth this person presented to us, to the work whereunto we trust the Holy *Spirit* 19— —16 hath called him.

(THE LITANY AND PRAYERS)

1792

Sources	*1661*	*Wesley*
Vt hunc electum bene†dicere digneris. *Resp.* Te rogamus. Vt hunc electum bene†dicere et sancti†ficare digneris. *Resp.* Te rogamus. Vt hunc electum bene†dicere sancti†ficare et conse†crare digneris	That it may please thee to bless this our brother elected and to send thy grace vpon him, that he may duly execute the office wherevnto he is called, to the edifying of thy church and to the honour praise and glory of thy Name.	
Resp.	Answer.	
Te rogamus.	We beseech thee to hear vs good Lord.	
	Then shall be said this prayer following.	Then shall be said this Prayer following.
	Almighty God, giver of all good things, who by thy holy Spirit hast appointed divers orders of Ministers in thy Church: mercifully behold this thy servant, now called to the work and ministry of a Bishop; and replenish him so with the truth of thy doctrine, and *adorn him with* Jnnocency of life, that both by word, and deed he may faithfully serve thee in this office to the glory of thy Name, and *the edifying and well governing* of thy *church* through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee, and the holy Ghost, world without end. Amen.	Almighty God, giver of all g things, who by thy Holy Spirit h appointed divers orders of minist in thy Church; mercifully beh this thy servant now called to work and ministry of a *Superinte ant*, and replenish him so with truth of thy doctrine, and adorn with innocency of life, that, both word and deed, he may faithf serve thee in this office, to the gl of thy Name, and the edifying well-governing of thy church, through the merits of our Savi Jesus Christ, who liveth and rei eth with thee and the Holy Gh world without end. Amen.

EXAMINATION OF BISHOP-ELECT

(Sarum)

Ipso metropolitano sedente in loco examinationis dorso verso ad maius altare. . .	Then the ArchBishop sitting in *his* chair shall say to him that is to be consecrated.	Then the *Superintendant* shall say to him that is to be *ordained.*
Tunc dicat metropolitanus.		
Antiqua sanctorum patrum instituo docet et precepit vt is qui ad ordinem episcopatus eligitur antea diligentissime examinetur cum omni caritate de fide sancte trinitatis et interrogetur de diuersis causis vel moribus qui huic regimini congruunt et necessaria sunt retineri secundum apostoli dictum manus cito nemini imposueris (1 Ti. v 22) et vt etiam is qui ordinandus est antea erudiatur qualiter sub hoc regimine constitutum oporteat conuersari in ecclesia dei. (1 Ti. iii 15). . . Eadem itaque auctoritate et precepto interrogamus te dilectissime frater caritate sincera.	Brother; Forasmuch as *the* holy Scripture, and the *ancient* Canons command that we should not be hasty in laying on hands, and admitting any person to Government *in* the *church* of Christ, which he hath purchased with no less price then the effusion of his own blood: *before* J admitt you to this Administration , J will examine you in certein Articles, to the end *that* the congregation present may have a tryal and bear witness, how *you* be minded to behave yourself in the church of God.	Brother, forasmuch as the h Scripture commands that we should not hasty in laying on hands, and admitting any person to gove ment in the church of Chr which he hath purchased with less price than the effusion of own blood; before I admit y to this administration I will examine you *on* certain articles, to the end that the cong gation present may have a tr and bear witnes how you *are* minded to behave yourself in church of God.
(Bucer) Confiditis, vos, a Domino nostro Iesu CHRISTO. . . ad ecclesiae suae ministerium esse vocatos?	Are you perswaded that you be truly called to this Ministration, according to the will of our Lord Iesus Christ, and the order of this Realm.	Are you persuaded that you truly called to this ministrati according to the will of our L Jesus Christ?
Credimus.	Answer. J am so perswaded.	Answer. I am so persuaded.

1844	*M. E. C. S.*	*M. E.*
Then shall be said his prayer following:—	Then shall be said this prayer following:	Then shall the following 1884 *prayer be offered* 1916 *by the Bishop:*
Almighty God, Giver of all good hings, who by thy Holy Spirit hast ppointed divers orders of ministers n thy Church: mercifully behold his thy servant now called to the ork and ministry of a bishop, nd replenish him so with the ruth of thy doctrine and adorn him ith innocency of life, that both by ord and deed he may faithfully erve thee in this office, to the glory f thy name, and the edifying and ell governing of thy Church hrough the merits of our Saviour esus Christ, who liveth and reign- th with thee, and the Holy Ghost orld without end. Amen.	Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church; mercifully behold this thy servant now called to the work and ministry of a Bishop; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this office, to the glory of thy name, and the edifying and well-governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reign- eith with thee and the Holy Ghost, world without end. Amen.	Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers 18– 19– *officers* –64–20 in thy Church: mercifully behold this thy servant now called to the Work and Ministry of a Bishop. 1916 Replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy name, and the edifying and well governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reign- 19— eth with thee and the Holy *Spirit* world without end. Amen. —16

EXAMINATION OF BISHOP-ELECT

Then the bishop shall say to him that is to be rdained:	Then the Bishop shall say to him that is to be ordained:	Then the Bishop shall say to him that is to be 18— *Consecrated:* —64
Brother, forasmuch as the Holy Scripture ommands that we should not be asty in laying on hands, and ad- itting any person to govern- ent in the Church of Christ, hich he hath purchased with no ess price than the effusion of his wn blood; before I admit you o this administration, I will examine you on certain rticles, to the end that the congre- ation present may have a trial, nd bear witness how you are inded to behave yourself in the hurch of God.	Brother, forasmuch as the Holy Scripture commands that we should not be hasty in laying on hands, and ad- mitting any person to govern- ment in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit you to this administration I will examine you on certain articles, to the end that the congre- gation present may have a trial, and bear witness how you are minded to behave yourself in the Church of God.	Brother, forasmuch as the Holy Scriptures command that we should not be hasty in laying on hands and ad- mitting any person to govern- ment in the Church of Christ, which he hath purchsed with no 18— less price than the *shedding* of his 18— —64 own blood; before *you are admitted* to this administration, —64 18— *you* will, *in the fear of God, give answer to the questions which I now propound:* —64
Are you persuaded that you are ruly called to this ministration, ccording to the will of our Lord esus Christ?	Are you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ?	19— *The Bishop.* —16 Are you persuaded that you are truly called to this Ministration, according to the will of our Lord Jesus Christ?
Answ. I am so persuaded.	Ans. I am so persuaded.	Answer. I am so persuaded.

Sources	*1661*	*Wesley*
Persuasum habetis D. scripturas continere omnem doctrinam aeternae salutis, (Sarum) Vis ea que ex divinis scripturis intelligis plebem cui ordinandus es et verbis docere et exemplis? (Bucer) et decreuistis ex his solis, atque juxta confessionem nostrae ecclesiae. . . desumere, quae populum vobis commissum doceatis omnia, nec quicquam ei inferre, quod ex illis concludi & demonstrari non possit?	The ArchBishop. Are you perswaded that the holy Scriptures contain sufficiently all doctrine, required of necessitie *to* eternall Salvation through faith in Iesus Christ. And are you determined *out of* the same holy Scriptures to instruct the people committed to your charge: and to teach or mantein nothing as required of necessity to eternall salvation, but that *which* you shall be perswaded may be concluded, and proved by the same.	The *Superintendant.* Are you persuaded that the ho Scriptures contain sufficiently doctrine required of necessity eternal salvation, through fai in Jesus Christ? And are you dete mined out of the same holy Scri tures to instruct the people co mitted to your charge, and to tea or maintain nothing as required necessity to eternal salvation, b that which you shall be persuade may be concluded and proved b the same?
	Answer. J am so perswaded, and determined by Gods grace.	Answer. I am persuaded, and determined by God's grace.
Ita persuasum habemus & decreuimus. . . (Sarum) si omnem prudentiam tuam quamtum tua capex est natura divine scripture sensibus accommodare volueris? (Tit. i 9)	The ArchBishop. Will you then faithfully exercise your selfe in the *same* holy Scriptures; and call vpon God by prayer for the true vnderstanding of the same; so as ye may be able by them to teach and exhort with wholsom doctrine, and to withstand and convince the Gainsayers.	The *Superintendant.* Will you then faithfully exerci yourself in the same holy Scri tures, and call upon God by pray for the true understanding of th same, so as *you* may be able by the to teach and exhort with wholeson doctrine, and to withstand an convince the gainsayers?
Resp. Ita volo. . .	Answer. J will so do, by the help of God.	Answer. I will so do, by the help God.
(Bucer) Estis parati . . . ad arcendam a fidelibus, depellandamque omnem doctrinam alienam, priuatisque admonitionibus, & adhortationibus. . .	The Arch-Bishop. Be you readie, with all faithfull diligence, to banish and drive away all erroneous and Strange doctrine contrary to Gods word; and both privatly and openly to call vpon, and incourage others to the same	The *Superintendant.* *Are* you ready, *and* with faithf diligence, to banish and drive awa all erroneous and strange doctrin contrary to God's Word, and bot privately and openly to call upo and *e*ncourage others to the sam
Parati sumus, Domino nos adiuuante. (Sarum) Interrogatio. Vis mores tuos ab omni malo temperare et quantum poteris domino adiuuante ad omne bonum commutare? . . . castitatem et sobrietem cum dei auxilio custodire et docere? . . . semper esse diuinis negotiis manicipatus et a terrenis negotiis vel lucris turpibus esse alienus quantum te humana fragilitas concesserit posse?	Answer. J am ready, the Lord being my helper. The Arch Bishop. Will you deny all vngodliness, and worldly lusts, and live soberly righteously and godly in this *present* world: that you may shew your self in all things an example of good works vnto others; that the Adversary may be ashamed, having nothing to *say* against you.	Answer. I am ready, the Lord being m helper. The *Superintendant.* Will you deny all ungodline and worldly lusts, and live soberl righteously, and godly in this present world, that you may she yourself in all things an example good works unto others, that th adversary may be ashamed, havin nothing to say against you?
Resp. Volo. Interrogatio. Vis humilitatem et patientiam in temetipso custodire et alios similiter docere?	Answer. I will so do, the Lord being my helper. The ArchBishop. Will you maintein and set forward, as much as shall lie in you, quietness, love and peace among all men: and such as be vnquiet disobedient and criminous within your dioces , correct and punish, according to such authority as ye have by Gods word, and as to you shall be committed by the ordinance of this Realme.	Answer. I will so do, the Lord being m helper. The *Superintendant.* Will you maintain and set fo ward, as much as shall lie in yo quietness, love, and peace among a men; and such as *shall* be unquie disobedient, and crimina*l*, withi your *district*, correct and punis according to such authority as yo have by God's Word, and as shall be committed *unto you* ?

1844	*M. E. C. S.*	*M. E.*
The bishop.	The Bishop.	The Bishop.
Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined, out of the same Holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the same?	Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?	Are you persuaded that the Holy Scriptures contain $^{19}_{16}$ all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?
Answ.	Ans.	Answer.
I am so persuaded and determined by God's grace.	I am so persuaded and determined by God's grace.	I am so persuaded and determined, by God's grace.
The bishop.	The Bishop.	The Bishop.
Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same, so as you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?	Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same, so as you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?	Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same $^{19}_{16}$?
Answ.	Ans.	Answer.
I will so do, by the help of God.	I will so do, by the help of God.	I will do so, by the help of God.
The bishop.	The Bishop.	The Bishop.
Are you ready, with faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word, and both privately and openly to call upon and encourage others to the same?	Are you ready with faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word, and both privately and openly to call upon and encourage others to *do* the same. 18—94	19— *Will* you *be* ready with faithful —16 19— diligence to *withstand*, and *to defend the Church against* —16 all erroneous and strange doctrines 19— contrary to God's Word and *to use* both *public and private monitions as need shall require and occasion be given*? —16
Answ.	Ans.	Answer.
I am ready, the Lord being my helper.	I am ready, the Lord being my helper.	I am ready, the Lord being my helper.
The bishop.	The Bishop.	The Bishop.
Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?	Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?	Will you deny all ungodliness and worldly lust, and live soberly, righteously, and godly in this present world, that you may show yourself in all things an example of good works unto others, 19— *to the honor and glory of God*? —16
Answ.	Ans.	Answer.
I will so do, the Lord being my helper.	I will so do, the Lord being my helper.	I will so do, the Lord being my helper.
The bishop.	The Bishop.	The Bishop.
Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men: and such as shall be unquiet, disobedient, and criminal within your district, correct and punish according to such authority as you have by God's word, and as shall be committed unto you ?	Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as shall be unquiet, disobedient, and criminal, within your district, correct and punish, according to such authority as you have by God's word, and as shall be committed unto you ?	Will you maintain and set forward, as much as $^{19}_{16}$ lie*th* in you, quietness, love, and peace among all 19— men; and *faithfully exercise* (wi. . . — 1864 . . . ict) *such discipline in the Church*, —16 as shall be committed unto you. ?

Sources	*1661*	*Wesley*
Resp.	Answer.	Answer.
Volo.	J will so do, by the help of God.	I will so do, by the help of God.
	The ArchBishop.	The *Superintendant.*
	Will you be faithfull in ordaining, sending, or laying hands vpon others.	Will you be faithful in ordaining, sending, or laying hands upon others?
	Answer.	Answer.
	J will so be, by the help of God.	I will so be, by the help of God.
Interrogatio.	The ArchBishop.	The *Superintendant.*
Pauperibus et peregrinis omnibusque indigentibus vis esse propter nomen domini affabilis et misericors?	Will you shew your self gentle, and be mercifull for Christs sake to poor and needy people, and to all strangers destitute of help.	Will you shew yourself gentle and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?
Resp.	Answer.	Answer.
Volo.	I will so shew my self, by Gods HELP.	I will so shew myself, by God's help.
Tunc dicat ei pontifex.	*Then* the ArchBishop *standing vp, shall say.*	Then the *Superintendant* shall say,
Hec omnia et cetera bona tribuat tibi dominus et custodiat te atque corroboret in omni bonitate. . . Amen.	Almighty God our heavenly Father, who hath given you a good will to do all these things; Grant also vnto you strength and power to perform the same: That he accomplishing in you the good work which he hath begun, ye may be found perfect and irreprehensible at the latter day, through Jesus Christ our Lord. Amen.	Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, *you* may be found perfect and irreprehensible at the *last* day, through Jesus Christ our Lord. Amen.

(Bucer)
Hic ergo ipse Deus et seruator noster, qui istam vobis ad haec omnia dedit voluntatem, det etiam ad eam facultatem, opusque suum, quod in vobis coepit, ipse perficiat in diem suum (Phil. i 6). . .

THE VENI CREATOR

Then *shall the Bishop elect put on the rest of the Episcopal habit, and kneeling down (Veni creator Spiritus) shall* be sung or said *over him; the ArchBishop beginning, and the Bishops, with others that are present, answering by Verses, as followeth.*

Then shall

Veni, Creator Spiritus, be said,

Come holy Ghost, our souls inspire;
And lighten with celestial fire.
Thou the anointing spirit art,
Who dost thy seven-fold guifts impart.
Thy blessed Vnction from above
Js comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.
Anoint, and chear our soiled face,
With the abundance of thy grace.
Keep far our ffoes; give peace at home;
Where thou art Guide, no ill can come.
Teach vs to know the Father, Son,
And thee, of both, to be but One.
That through the ages, all along,
This may be our endless song.
Praise to thy eternal Merit,
Father, Sonne, and Holy Spirit.

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire,
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight
Anoint and cheer our soiled face
With the abundance of thy grace
Keep far our foes, give peace at home:
Where thou art Guide, no ill can come.
Teach us to know the Father, Son
And thee of both, to be but one;
That through the ages all along,
This may be our endless song;
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

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Or this.
Come holy Ghost, Eternall God &c as *before* in the *forme of* ordering Priests.

vt supra in ordinibus.

1844

Answ.

I will so do, by the help of God.

The bishop.

Will you be faithful in ordaining, sending, or laying hands upon others?

Answ.

I will so be, by the help of God.

The bishop.

Will you show yourself gentle, and be merciful for Christ's sake, to poor and needy people, and to all strangers destitute of help?

Answ.

I will so show myself, by God's help.

Then the bishop shall say,

Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the last day, through Jesus Christ our Lord. Amen.

Then shall

Veni, Creator Spiritus, be said.

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire,
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight;
Anoint and cheer our soiled face
With the abundance of thy grace;
Keep far our foes, give peace at home;
Where thou art Guide, no ill can come.
Teach us to know the Father, Son,
And thee of both to be but one;
That through the ages all along,
This may be our endless song;
Praise to thy eternal merit,
Father, Son and Holy Spirit.

M. E. C. S.

Ans.

I will so do, by the help of God.

The Bishop.

Will you be faithful in ordaining, sending, or laying hands upon others?

Ans.

I will so be, by the help of God.

The Bishop.

Will you show yourself gentle, and be merciful, for Christ's sake, to poor and needy people, and to all strangers destitute of help?

Ans.

I will so show myself, by God's help.

Then the Bishop shall say:

Almighty God our Heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the last day, through Jesus Christ our Lord. Amen.

THE VENI CREATOR

Then shall

Veni, Creator, Spiritus, be said:

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home,
Where thou art guide no ill can come.
Teach us to know the Father, Son,
And thee of both, to be but one.
That through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

M. E.

Answer.

I will so do, by the help of God.

The Bishop.

Will you be faithful in ordaining $^{18}{}_{1916}$ $^{19}{}_{-16}$ *and appointing* $^{18}{}_{-64}$ others; *and will you ever seek to deal justly and kindly with your brethren of the ministry over whom you are placed as chief pastor?*

Answer.

I will 19_{16}, by the help of God.

The Bishop.

Will you show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer.

I will so show myself, by God's help.

Then the Bishop shall say:

Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same, that, he accomplishing in you the good work which he hath begun, you may be found $^{18}{}_{-64}$ *blameless* at the last day, through Jesus Christ our Lord. Amen.

1916

(After this the Congregation shall be desired secretly in their Prayers to make their humble supplications to God for all these things; for the which Prayers there shall be silence kept for a space.)

Then shall

Veni, Creator Spiritus, be said:

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight;
Anoint and cheer our soilèd face
With the abundance of thy grace;
Keep far our foes, give peace at home;
Where thou art Guide, no ill can come;
Teach us to know the Father, Son,
And thee, of both, to be but ONE;
That through the ages all along
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

PRAYER FOR THE BISHOP-ELECT

Sources	*1661*	*Wesley*
(Bucer)	That ended the ArchBishop shall say	That ended, the *Superintendant* shall sa
quo finito subijcit primarius ordinator.		
Dominus vobiscum.	LORD, HEAR OUR PRAYER.	Lord, hear our prayer.
	Answer.	Ans.
Oremus.	AND LET OUR CRIE COME VNTO THEE.	And let our cry come unto thee.
		Superintendant.
	Let vs pray.	Let us pray.
Deus omnipotens, pater Domini nostri Iesu CHRISTI, gratias agimus tuae diuinae Maiestati, et immensae in nos charitati ac benignitati, per hunc ipsum filium tuum, Dominum et redemptorem nostrum, quod eum donasti nobis et redemptorem, et doctorem ad vitam beatam et sempiternam. Et voluisti, vt, postquam nostram morte sua redemptionem perfecisset, et ad dexteram tuam in coelis consedisset. . . mitteret. . . . Apostolos, Prophetas, Euangelistas, Doctores et Pastores. . . Eph. iv 8–12.)	Almighty God, and most mercifull Father, who of thine infinite goodness, hast given thy only, and dearly beloved son Jesus Christ, to be our Redeemer, and *the* Author of everlasting life; Who after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly vpon men, making some Apostles, some Prophets, some Evangelists, some Pastours and	Almighty God and most merc ful Father, who of thine infinite goo ness hast given thy only an dearly beloved Son Jesus Christ t be our Redeemer, and the Author o everlasting life, who, after that h had made perfect our redemptio by his death, and was ascended int heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, som Evangelists, some Pastors and
(Sarum)	Doctors, to the edifying and making	Doctors, to the edifying and makin
sint speciosi munere tuo pedes eius ad euangelizandum pacem, ad euangelizandum bona tua. Da ei domine ministerium reconciliationis. . .	perfect his *Church* : Grant we beseech thee, to this thy servant, such grace, that he may ever more be ready to spread abroad thy Gospel *the* glad tidings of Reconcili*ation with thee;* and vse the authoritie given him, not to de*struction,* but to *Salvation;* not to hurt, but to help. So that as a wise, and faithfull servant,	perfect his church ; grant, w beseech thee, to this thy servan such grace, that he may evermo be ready to spread abroad th gospel, the glad tidings of reconcil ation with thee, and use th authority given him, not to d struction, but to salvation; n to hurt, but to help; so that, a wise and faithful servan
vt vtatur non glorietur potestate quam tribuis in edificationem non in destructionem . . . Sit fidelis seruus et prudens quem constituas tu domine super famuliam tuam vt	giving to thy Familie *their por-*	giving to thy Family their po
det illis cibum in tempore oppor-	*tion,* in due season, *he* may at	tion in due season, he may at
tuno. . . per dominum nostrum iesum christum tuum qui tecum viuit et regnat in vnitate spiritus	last be received into *everlasting* ioy, through Jesus Christ our Lord,	last be received into everlastin joy, through Jesus Christ our Lor
sancti deus. Per omnia secula sec-	who with thee, and the holy Ghost	who, with thee and the Holy Ghos
ulorum.	liveth and reigneth one God, world without end. Amen.	liveth and reigneth, One God, wor without end. Amen.
Et respondeant onmes AMEN		

THE IMPOSITION OF HANDS

	Then the ArchBishop, and Bishops present shall lay their hands vpon the head of the elected Bishop, *kneeling*	Then the *Superintendant* and *Elders* present shall lay their Hands upon the Head of the elected *Person* kneeling
Et ordinatore super eum fundente benedictionem reliqui episcopi qui adsunt manibus suis caput eius tangant. Consecratore		
imponente vtramque manum super caput electi dicens ei. . .	*before them vpon his knees:* the ArchBishop saying,	before them upon his knees, the *Superintendant* saying,
Accipe spiritum sanctum	*Receive* the holy Ghost, *for the*	Receive the Holy Ghost for th
idemque faciant et dicant omnes episcopi astantes. . .	*office and work of a Bishop in the Church of God, now com-*	office and work of a *Superintenda* in the church of God, now con
	mitted vnto thee by the Jmposition of our hands, In the Name of the Father, and of the Son, and of the	mitted unto thee by the impositio of our hands, in the Name of the Father, and of the Son, and of th
2 Tim. i 6 admoneo te ut resuscites gratiam Dei quae est in te per impositionem manuum mearum. 7 non enim dedit nobis Deus spiritum timoris, sed virtutis et dilectionis et sobrietatis.	*holy Ghost, Amen.* And remember that thou stir vp the grace of God which is *given* thee, by *this* Jmposition of *our* hands: For God hath not given vs the spirit of fear: but of power, and love, and soberness.	Holy Ghost. Amen. And rememb that thou stir up the grace of Go which is given thee by this impos tion of our hands; for God hath not given us the spirit of fear, b of power, and love, and soberness

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PRAYER FOR THE BISHOP-ELECT

That ended, the bishop shall say,

Lord, hear our prayer.

Answ.

And let our cry come unto thee.

Bishop.

Let us pray.

Almighty God and most merciful Father, who of thine infinite goodness hast given thine only, and dearly-beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some apostles, some prophets, some evangelists, some pastors, and doctors, to the edifying and making perfect his Church : grant, we beseech thee, to this thy servant, such grace that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to the family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

That ended, the Bishop shall say:

Lord, hear our prayer.

Ans.

And let our cry come unto thee.

The Bishop.

Let us pray.

Almighty God and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ to be our redeemer, and the author of everlasting life; who, after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some apostles, some prophets, some evangelists, some pastors and doctors, to the edifying and making perfect his Church ; grant, we beseech thee, to this thy servant, such grace that he may evermore be ready to spread abroad thy gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

That ended, the Bishop shall say :

Lord, hear our prayer.

19—
Response:
—16

And let our cry come unto thee.

The Bishop shall then say:

Let us pray.

Almighty 1892 and most merciful Father, who of thine infinite goodness hast given thine only, and dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who, after 1896 he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors, and 18— *Teachers*, —64 to the edifying and making perfect *of* his Church : grant, we beseech thee, to this thy servant, such grace that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but salvation; not to hurt, but to help; so that as a wise and faithful servant giving to the family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy *Spirit*, 19— —16 liveth and reigneth, one God, world without end. Amen.

THE IMPOSITION OF HANDS

Then the bishop and elders present, shall lay their hands upon the head of the elected person kneeling before them upon his knees, the bishop saying,

Receive the Holy Ghost for the office and work of a bishop in the Church of God, now committed unto thee by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost.–Amen. And remember that thou stir up the grace of God which is given thee by this imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness.

Then the Bishop and elders present shall lay their hands upon the head of the elected person kneeling before them upon his knees, the Bishop saying:
1854
The Lord pour upon thee

the Holy Ghost, for the office and work of a Bishop in the Church of God now committed unto thee by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee 1854 ; for God hath not given us the spirit of fear, but of power, and love, and soberness.

Then the Bishops and Elders present shall lay their hands upon the head of the Elected Persons, kneeling before them 1864 , the *consecrating* Bishop saying: 19— —16
1864
The Lord pour upon thee

19—
the Holy *Spirit* for the —16 office and work of a Bishop in the Church of God, now committed unto thee by 1864 *the authority of the Church through* the imposition of our hands, in the Name of the Father, and of the Son, and of the 19— Holy *Spirit*. —16 Amen. And remember that thou stir up the grace of God 18— which is *in* thee 1864 —64 ; for God hath not given us the spirit of fear, but 18— of power, and love, and of *a sound mind*. —64

Sources	*1661*	*Wesley*
(Sarum) Et duo episcopi ponant et teneant euangeliorum codicem super ceruicem eius et inter scapulas clausum. . . Postea det eis codicem euangeliorum dicens.	Then the ArchBishop shall DELIVER HIM the Bible : saying,	Then the *Superintendant* shall deliver hi the Bible, sayin
Accipe euangelium et vade predica populo tibi commisso: potens est enim deus augere tibi gratiam suam. . . 1 Tim. iv 13 attende lectioni, exhortioni et doctrinae. 15 haec meditare, in his esto, ut profectus tuus manifestus sit omnibus. 16 attende tibi et doctrinae: insta in illis: hoc enim faciens et teipsum salvum facies et eos qui te audiunt.	Give heed vnto reading, exhortation, and doctrine. Thinke vpon the things conteined in this Book. Be diligent in them that the increase coming thereby may be manifest vnto all men. Take heed vnto thy selfe, and to *doctrine*, and be diligent in doing them; for by *so* doing thou shalt *both* save thy self and them that hear thee. Be to the flock of Christ a Sheppard, not a wolf; feed them, devour them not. Hold vp the weake, heal the sick, bind *vp* the broken, bring again the outcasts, seek the lost. Be so mercifull that *ye* be not too remiss; so minister discipline, that YOU forget not mercy: that when the chief sheppard shall *appear*, ye may receive the *never-fading* crown of glory, through Jesus Christ, our Lord. AMEN.	Give heed unto reading, exhorta tion, and doctrine. Think upo the things contained in this book Be diligent in them, that the in crease coming thereby may b manifest unto all men. Take hee unto thyself, and to *thy* doctrine ; for b so doing thou shalt both sav thyself and them that hear thee. Be to the flock of Christ a shep herd, not a wolf; feed them, de vour them not. Hold up the weak heal the sick, bind up th broken, bring again the outcasts seek the lost. be so merciful, tha *you* be not too remiss; so ministe discipline that you forget not mercy; that when the Chief Shep herd shall appear, *you* may receiv the never-fading crown of glory through Jesus Christ our Lord. Amen.
(Sarum) Quum datur baculus dicat ordinator. (Ezek. xxxiv 3, 4, 16) Accipe baculum pastoralis officii: et sis in corrigendis vitiis pie seviens, iudicium sine ira tenens, in fouendis virtutibus auditorum animos demulcens, in tranquillitate seueritatis censuram non deserens. 1 Pet. v 4 cum apparuerit princeps pastorum percipietis immarcescibilem gloriae coronam.		

THE COMMUNION

(Sarum) Et dominus metropolitanus vel consecrator peragat missam.	Then the ArchBishop shall proceed *in* the Communion *service:* with whom the New-consecrated Bishop (WITH OTHERS) shall also communicate.	Then the *Superintendant* shall proceed i the Communion Service; with whom the *newly ordained Superintendant and* other *Persons present,* shall communicate.

FINAL PRAYERS

(Sarum) Concede quesumus domine famulo tuo N. episcopo nostro vt predicando et exercendo que recta sunt (2 Tim. iv 2 predica verbum	And *for* the last Collect, immediately before the Benediction shall be said *these* Prayers.	And for the last Collect, immediately before the Benediction shall be said thes prayers.
(Sarum) Concede quesumus domine famulo tuo N. episcopo nostro vt predicando et exercendo que recta sunt (2 Tim. iv 2 predica verbum, insta. . . argue obsecra, increpa in omni patientia et doctrina) exemplo bonorum subditorum (1 Tim. iv 12 exemplum esto fidelium in verbo, in conversatione, in caritate, in fide, in castitate) et eterne remunerationis mercedem a te piisimo pastore percipiat (2 Tim. iv 7 cursum comsummavi. . . 8 in reliquo reposita est mihi corona iustitiae quam reddet mihi Dominus in illa die iustus iudex). Per dominum (*Inthronizatio episcopi* Maskell *Mon. Rit.* ii p. 306)	Most mercifull Father, we beseech thee to send down vpon this thy servant thy heavenly blessing: and so indue him with thy holy spirit, that he preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience, and doctrine; but also may be to such as believe, a wholsom example in word, in conversation, in love, in faith, in chastitie, and *in* purity: that faithfully fullfilling his course, at the latter day he may receive the crown of righteousnes , laid vp by the Lord, the righteous Judge: who liveth and reigneth one God, with the Father, and THE holy Ghost, world without end. Amen.	Most merciful Father, we be seech thee to send down upon thi thy servant thy heavenly blessing and so endue him with thy Holy Spirit, that he, preaching thy word may not only be earnest to re prove, beseech, and rebuke with al patience and doctrine, but also may be to such as believe a whole some example in word, in conversation, in love, in faith, in chastity and in purity; that faithfully ful filling his course, at the latter day he may receive the crown of righteousness, laid up by the Lord the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. Amen.

1844	*M. E. C. S.*	*M. E.*
Then the bishop shall deliver him the Bible, saying,	Then the Bishop shall deliver him the Bible, saying:	18— Then *shall* the Bishop —84 deliver *to* him 18— —84 the Bible, saying:
Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine ; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost, be so merciful that you may not be too remiss; so minister discipline that you forget not mercy; that when the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. Amen.	Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine ; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you may not be too remiss; so minister discipline that you forget not mercy; that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. Amen.	Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine ; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak , heal the sick, bind up the broken, bring again the outcasts, seek the lost; be so merciful that you may not be too remiss; so minister discipline that you forget not mercy; that when the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. Amen.

THE COMMUNION

17— (Then the bishop shall *administer* the *Lord's Supper*, with whom the —92 newly-ordained bishop and other persons present, shall communicate.)	18_{58}	19_{16}

FINAL PRAYERS

1792 Immediately before the benediction shall be said 1804 *the following* prayers:–	Immediately before the Benediction shall be said the following prayers:	18— *Then* —64 18— shall be *offered* —84 the following Prayers:
Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy Holy Spirit, that he, preaching thy word,	Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy Holy Spirit that he, preaching thy word,	Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing. 19_{16} Endue him with thy Holy Spirit, that, preaching thy word, 1864 *and exercising authority in thy* 19— *Church, he* —16 may not only 19_{16} re-
may not only be earnest to re-	may not only be earnest to re-	
prove, beseech, and rebuke with all patience and doctrine, but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, in chastity,	prove, beseech, and rebuke with all patience and doctrine, but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, in chastity	prove, beseech, and rebuke with all patience and doctrine, but also may be 19_{16} a wholesome example in word, in conversation, in love, in faith, 18_{64} 19— and in purity; *so* that, faithfully ful- —16
and in purity: that faithfully ful-	and in purity; that faithfully ful-	
filling his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth, one God with the	filling his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the	filling his course, 19_{16} he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth, one God with the 19—
Father, and the Holy Ghost,	Father and the Holy Ghost,	Father and the Holy *Spirit*, —16
world without end. Amen.	world without end. Amen.	world without end.

Sources	*1661*	*Wesley*
Page 334	Prevent vs, O Lord, in all our doings, with thy most gratious favour, and further vs with thy continuall help; That in all our works, begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtein everlasting life, through Jesus Christ our Lord. Amen.	Prevent us, O Lord, in all ou doings with thy most gracious favour, and further us with th continual help, that in all our works begun, continued and ende in thee, we may glorify thy hol Name, and finally, by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

THE BENEDICTION

	The peace of God which passeth all vnderstanding keep your hearts and minds in the knowledge and love of God, and of his sonne Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you alwayes. Amen.	The peace of God, which passet all understanding, keep your heart and minds in the knowledge an love of God, and of his Son Jesu Christ our Lord; and the blessin of God Almighty, the Father, th Son and the Holy Ghost, be among you, and remain with you alway Amen.

1844

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy, obtain everlasting life through Jesus Christ our Lord. Amen.

M. E. C. S.

Prevent us, O Lord, in all our doing with thy most gracious favor, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

M. E.

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

THE BENEDICTION

1870
The Benediction

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. Amen.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. Amen.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy *Spirit*, be among you, and remain with you always. Amen.

19—
—16

TABLE

SHOWING THE ORDER OF EVENTS AND CEREMONIES IN CONSECRATION SERVICE FOR BISHOPS

AS FOUND IN SUCCESSIVE PRAYER BOOKS AND RITUALS

1550 Prayer Book	1552 Prayer Book	1661 Prayer Book	Wesley's Sunday Service	1844 M. E. Ritual	1922 M. E. C. S. Ritual	1924 M. E. Ritual
TITLE	TITLE	TITLE	TITLE	TITLE	TITLE	TITLE
		COMMUNION BEGINS	COMMUNION BEGINS			
First Rubric	First Rubric	First Rubric	First Rubric			
						Rubric on Episcopac
						Rubric on Procedure
Psalm for Introit						
		The Collect	The Collect	The Collect	The Collect	The Collect
The Epistle (1 Timothy)	The Epistle (1 Timothy)	The Epistle (1 Timothy) OR (Acts xx.)	The Epistle (Acts xx.)	The Epistle (Acts xx.)	The Epistle (Acts xx.)	The Scripture (Acts xx.
The Gospel (John xxi.)	The Gospel (John xxi.)	The Gospel (John xxi.) (John xx.) (John xxviii.)	The Gospel (John xxi.) (John xxviii.)	The Gospel (John xxi.) (John xxviii.)	The Gospel (John xxi.) (John xxviii.)	The Gospel (John xxi.) (John xxviii.)
Nicene Creed	Nicene Creed	Nicene Creed				
		Sermon	Sermon	Sermon	Sermon	Sermon
Presentation of Bishop-elect	Presentation of Bishop-elect	Presentation of Bishop-elect	Presentation of Bishop-elect	Presentation of Bishop-elect	Presentation of Bishop-elect	Presentation of Bishop-elect
King's Mandate Oath of Supremacy	King's Mandate Oath of Supremacy	King's Mandate Oath of Supremacy				
Oath of Obedience	Oath of Obedience	Oath of Obedience				
Exhortation to Prayer	Exhortation to Prayer	Exhortation to Prayer	Exhortation to Prayer	Exhortation to Prayer	Exhortation to Prayer	Exhortation to Pray
Litany and Suffrages	Litany and Suffrages	Litany and Suffrages	Litany and Suffrages			
Prayer for Bishop-elect	Prayer for Bishop-elect	Prayer for Bishop-elect	Prayer for Bishop-elect	Prayer for Bishop-elect	Prayer for Bishop-elect	Prayer for Bishop-elect
Examination of Bishop-elect	Examination of Bishop-elect	Examination of Bishop-elect	Examination of Bishop-elect	Examination of Bishop-elect	Examination of Bishop-elect	Exzmination of Bishop-elect
		Veni Creator	Veni Creator	Veni Creator	Veni Creator	Veni Creator
Veni Creator Original Version	Veni Creator Original Version	Veni Creator Original Version				
Prayer	Prayer	Prayer	Prayer	Prayer	Prayer	Prayer
Imposition of Hands	Imposition of Hands	Imposition of Hands	Imposition of Hands	Imposition of Hands	Imposition of Hands	Imposition of Hand
Communion	Communion	Communion	Communion	Communion		
Collect	Collect	Collect	Collect	Collect	Collect	Collect
		Collect: "Prevent us"	Collect: "Prevent us"	Collect: "Prevent us"	Collect: "Prevent us"	Collect: "Prevent u
		Benediction	Benediction	Benediction	Benediction	Benediction

CONSECRATION OF BISHOPS

Title.—In the 1550 Prayer Book this Office was entitled: *The Forme of Consecratyng of an Archebishop or Bishop.* This was doubtless from the word *consecratio* found in the corresponding title in the Sarum Use. But in 1661 the title in the English Book became . . . *Ordaining or Consecrating of an Archbishop*, etc. We have already examined the Greek word translated *ordain*—a word coming through the Latin *ordinare*, "to order or set in order." It has been said that Mr. Wesley carefully refrained from using the word *ordain* in connection with this much-discussed third "office or order." "He carefully avoided the word ordain and the word bishop."[1] It is true that Wesley did not use the word in the parchment that he gave Coke;[2] nor in the Bristol letter to Asbury "and our Brethren," etc. But in this title at this place in the Sunday Service Wesley did use the word *ordain*, striking out the expression *or consecrate.* Since he himself urged—indeed acted upon—the assumption that bishops and presbyters are one order, he could not have used the word *ordain* here as meaning *to order* or *elevate to an Order* in the ecclesiastical sense, but as he translated it, *set apart.* In fact, throughout these three Forms the word *order*, or *be ordered*, was invariably changed by Wesley to *ordain.* (See concluding rubrics of last Office, with other rubrics in the deacon's ordination service.) *Ordain* with Wesley evidently meant "a setting apart," and it is significant that the title of this Office and that of the former, for elders, should be exactly alike, save the last word, *elder*, or *superintendent.* There is certainly *parity in title* here between the Offices of elder and bishop. Whatever connotations the later Methodist Churches read into the word *ordain*, with Wesley it could have meant no more than to *set apart.* "I have this day . . . set apart Dr. Thomas Coke."

However, the Methodist Episcopal Church in 1864 and the Methodist Episcopal Church, South, in 1870, probably a bit fearful of the implications connected with the word *Ordaining* in this title, substituted *Consecrating* in its place—although by that time they had the word *bishop* on the other end of the title as the one whom they were *ordaining*—and had since 1792. *Consecrating* or "making sacred," a "setting apart for divine use," is indeed an agreeable word to use here, especially in view of the fact that the Methodist Episcopal Churches wish it definitely understood that in this service they are not elevating one above the ecclesiastical status of the eldership. (See first M. E. rubric under this title.)

The question might arise, Why did not Mr. Wesley use this word *consecrating* in his title rather than *ordaining.* There is no sure interpretation

[1] "Life of Wesley," Dr. Arthur Littlle, p. 51. [2] "Letters of Episcopal Orders," as Emory terms them—"History of the Discipline," p. 94.

of his action here, but the following may be suggestive: Had he done so he would have reproduced the title of this Office as it had been in the First Ordinal, when, if ever, there was a third Order in the ecclesiastical sense (*Forme of consecrating of an Archbishop*, etc.); and he would certainly have differentiated in title between this Office and the previous—the setting apart of elders and of bishops—in such a way as to lay himself open to the charge of instituting the induction into a different grade from that of the former. As we repeat, however, there is no sure knowledge of Wesley's mind in the matter of this title.

Section xiii, Title Bishop. Episcopos (Greek), episcopus (Latin), a bishop, or overseer. The Hebrew paked, as the Greek episcopos, whence the Anglo-Saxon bischop, and our English bishop, is any man that hath a charge and office for any business civil or ecclesiastical. It is derived from επι (*epi*) *super* and σκόπειν (*skopein*) *intendere, superintendere, to superintend.* And hence *superintendent* from the Latin is of precisely the same import as *bishop* from the Greek. "Inter πρεσβυτερον, tamen, et Επίσκοπον, hoc interest: πρεσβύτερος, nomen est ordinis: Επίσκοπος, nomen in illo ordine officii." Between bishop and presbyter there is nevertheless this difference. Presbyter is the name of an *order*. Bishop is the name of an *office* in that order. See Leigh's Critica Sacra.

The above taken from John Emory's "Defence" is all that we need to submit when we come to examine the term *bishop*, as to origin and primitive meaning. By Mr. Wesley's day, however, such associations had become connected with the word *bishop* that for the like officer in the Church which he established in America he adopted the term *superintendent*. Wherever the term *bishop* or *archbishop* occurred in the Ordinal or other Offices of the Church of England he substituted the word *superintendent*. When first—in 1787 according to Emory—the word *bishop* was placed in the American Minutes to describe the superintendent, Mr. Wesley wrote the famous letter to Asbury (Sept. 20, 1788): "How can you, how dare you, suffer yourself to be called a bishop? . . . Men may call me a knave, a fool, a rascal, a scoundrel, and I am content; but they shall never by my consent call me a bishop." Tigert, however, states that the word *bishop* was used in the Minutes of 1785 as a synonym for *superintendent*, and as these Minutes were later printed in London under Wesley's eyes, feels it strange that he should wait four years, until 1788, before he rebuked Asbury for permitting the use of the term. The name *bishop* did, however, have connotations and associations in the minds of the English Methodists that would make them shun the term. The English Bishop was a Lord, and was addressed as "My Lord" or "Your Grace" or some like title. Prelacy did not comport with the life and discipline of a people having the form and seeking the power of Godliness. Since Mr. Wesley's Superintendent was not claiming *de jure divino* anything beyond the eldership, the term *bishop*, long standing for a third divine order, he felt had best be avoided. But in America in 1787 there were neither bishops nor lords and the Methodist Episcopal Church, functioning under men who bore the title *super-*

intendent, was ministering to those people who wished to continue in the sacraments and usages of the English Church. It is no wonder that Coke and Asbury, bearing the long title of *superintendent*, should soon be termed what in reality they were, in this the only episcopal church then in America—*bishops*. This was doubtless done not as much by the will of the ministry itself as by the strength of the English language, as that clothes ideas in the popular mind. At any rate, whatever be the date as to the first insertion of the term *bishop* in the Discipline, in 1792 *bishop* was again substituted for *superintendent* in every place in the Forms for Ordination where that term had been placed by Wesley. And so it remains to-day in the Ritual and Discipline of Episcopal Methodism.

The 1661 title to this Office insists that induction of a bishop or archbishop must always take place on some Sunday or Holy-day. Wesley (and the Protestant Episcopal Church in America) omitted this part of the title. In Methodist history there is no special time set for this induction.

The First Rubric.—In Sarum, the English Books, and Wesley the Office begins by looking at once to the Communion. In fact, this first rubric orders that the Communion service shall be begun. The Protestant Episcopal Church clings to the English use here, but in 1792 this first rubric was omitted from the Methodist Office. The Collect following still remains in Methodist Rituals, but few connect it in thought with the Sacramental service.

Two rubrics, recently inserted, will be seen to follow the title in the Ritual of the M. E. Church, one already mentioned, setting forth the understanding of the Church as to the office of bishop; the second, a 1916 insertion, introduces the manner of procedure before the Collect, and calls for a hymn and prayer.

The Southern Ritual has no rubric at all before the Collect.

The Collect.—The original language of this Collect as it was in the 1550 Book we give in the column of sources instead of its Latin source, which was not easy to obtain. It was a Collect for Saint Peter's Day in the First Prayer Book.

Analyzed, this prayer: (a) Mentions the gifts Christ gave the Apostles and his charge to them; (b) prays grace for the bishops and pastors of the Church, obedience from the people, and an everlasting crown of glory for all.

Mr. Wesley altered the expression *bishops and pastours* to *ministers and pastors*. The 1661 Book took *Sayncte Peter* out of this Collect; and in 1864 the Methodist Episcopal revisers inserted *elders and evangelists* among those having been favored with "many excellent gifts."

The Epistle..—This was formerly introduced by a rubric calling for *another bishop* to "read." Mr. Wesley altered this to *one of the elders*—perhaps on the supposition that the elders, following the practice of the

Alexandrian Church, were now setting apart again one of their number for the superintendency; or perhaps Wesley did not expect a "college of superintendents," who might all take part in such ordinations.

In the English Book there are two alternate readings for the Epistle. The first of these (1 Tim. iii. 1) Mr. Wesley omitted, and so it is not found in our Rituals at this place. The second reading is not properly an Epistle, but is the magnificent narrative from Acts found in the twentieth chapter. In the English Ordinal the rubric is: *Or this for the Epistle;* but in Methodist Books, including the Sunday Service, the former rubric alone introduces this passage, and calls it *The Epistle.* The Methodist Episcopal revision of 1916 indeed corrected this by omitting *The Epistle* from its rubric, but the M. E. Church, South, yet terms the passage from Acts, "The Epistle."

The passage itself, the "swan-song of the Apostle," has ever been dear to the heart of the Christian ministry—of whatever order. It is the "final settlement" of his church by Saint Paul, the Apostle and pastor. This Scripture gives an insight into the organization of the early Church. The elders of the Church were the πρεσβυτέρους; Saint Paul later told them (verse 28) that the Holy Ghost had made them ἐπισκόπους (*overseers*, A. V.), thus making clear the identity of presbyters and bishops in Apostolic times. The whole passage may be carefully studied in the commentaries and will repay anyone for close examination. The reading of this Scripture in this service breathes an air of grandeur and lofty communion with our Lord that awakens afresh a desire in every elder or bishop to better serve the "Church of God, which he hath purchased with his own blood."

The Methodist Episcopal version since 1916 has of course been the American Revised.

The Gospel follows next. There are three alternate readings in the English Book, and of these Mr. Wesley selected two—the first (John xxi. 15) and last (Matt. xxviii. 18).

The passage from St. John contains the charge to Peter, "Feed my sheep," etc. Dr. Summers states that Jesus addressed Peter by his old name, "Simon," because he had forfeited his Christian name, *Peter*, "by his fall." The original language had best be referred to for any study of this passage, as the English translation, "Lovest thou me?" does not show the change in the Lord's question the third time, for *that* it was that grieved Peter. (Refer to commentaries.)

The second alternate form of the Gospel (St. John xx. 19) contains the Lord's commission to his disciples and his giving unto them the Holy Ghost. Mr. Wesley probably omitted this Gospel passage for the sake of brevity, as the following, or third passage which he retained, also contains the Lord's commission (the "Great Commission," so called). Dr. Sum-

mers states that the Duke of Wellington once referred a hesitant preacher to this very passage (Matt. xxviii. 18) and said: "These are their (Christian ministers') marching orders." This latter passage is too familiar for comment.

Presentation of the Bishop-Elect.—Notice that we are following the order of the Communion service as it was laid down in Prayer Book and Sunday Service. (See table accompanying Communion Office.) We therefore now come to the *Nicene Creed*, which Mr. Wesley omitted, and to the Sermon, which he retained. An ordination sermon invariably accompanies this Office in the Methodist Episcopal Churches, and this rubric makes clear the fact that the sermon comes in as *part of the Office itself*. This is but another illustration of the fact that we must know the history of these Forms to appreciate them properly.

So *after the Gospel and Sermon are ended*, there comes, as in the former Office, the presentation of the bishop-elect. Bishop Emory uses the word *elected* in this presentation-rubric, as well as in a later one ("hands upon the head of the *elected* person") to "indisputably prove that Mr. Wesley himself at that time contemplated the future election of our Superintendents, and not that they were to be appointed by him."[3] Mr. Wesley may have so contemplated, Tigert to the contrary notwithstanding, but this word *elected* is not indisputable proof. *Electus* in the Latin of Sarum, whence it came into the English Office at this place, meant no more than *chosen* (*eligo*, to choose, select, pick out), and this sense it certainly carried over into English. *Elected* in this general sense has the force of *selected*, it matters not by what or whom, and there is in the word itself no "indisputable proof" that only a general suffrage may elect or choose. See Sarum's rubric in the sources.

The speech of presentation is similar to that in the former Office. "Well learned" of the English Ordinal was omitted by Wesley. All through the English forms is seen what an emphasis is placed on educational qualifications. In the Preface to the Ordinal, for instance, the deacon is required to be "learned in the Latin tongue." A writer deriding the ordination of Asbury said: "Dr. Coke . . . in conjunction with a priest of the Church and a *Lutheran* preacher (his italics, referring to Otterbein) lays his hands three times on the head of a pious, unscholarly layman, Mr. Asbury."[4] The adjective Wesley allowed to remain here was *godly* ("this *godly* Man"); in 1808 this was changed to *holy* ("this *holy* man")—and so may Methodist Episcopal superintendents ever be, even as was that "pious, unscholarly" Saint Francis Asbury. The Methodist Episcopal revisers of 1916, however, got rid of the word *holy* here, substituting for the entire expression, *this elder chosen*. Methodism has evidently traveled a long way since 1808.

[3] "Defence," Sec. xv. [4] "The Times and Teachings of John Wesley," Little, p. 56.

In this rubric, also, *consecrated* was substituted for *ordained* by the M. E. Church in 1864, conforming to the change in title; but *ordained* yet remains in this place in the Ritual of the M. E. Church, South.

The King's Mandate was simply the royal assent to the consecration as required in England—again a Church-State relation is seen. The Oath of Supremacy we have noted before. The Protestant Episcopal Church in America calls at this place for "Testimonials of the person presented." This in America takes the place of the King's Mandate for that Church. There is no like form in Methodism.

The Oath of Obedience to the Archbishop was of course not in Wesley. In the Protestant Episcopal Church it is an oath of allegiance to the *Doctrine*, *Discipline*, and *Worship* of that Church.

The Exhortation to Prayer at this place may be seen as it was in Sarum, when the *archiepiscopus* "deposited his miter" and turning to those about said this exhortation. This mentions: The all-night prayer of the Lord before he chose his disciples; the fasting and prayer of the Antiochan disciples before they set apart Paul and Barnabas. It concludes by exhorting all to pray.

The Litany and Prayers follow. The only noteworthy point to be mentioned here is the fact that in the 1786 Sunday Service there was a suffrage inserted for the superintendent-elect. This suffrage was not in the 1784 edition, and did not conform to any parallel English suffrage so far as may be found. We do not break the 1784 text to insert this short form in our copy of Wesley's text, as it soon disappeared from this Office when the Litany here, as elsewhere, went out forever in 1792.

However, the prayer concluding the Litany (*concludyng the Letany in the ende with this praier*, the First Ordinal had it) remains yet in Methodist Rituals. It seems to be like the form as in the previous Offices, with some differences. It originally belonged with the Litany, and there was no specification as to who might say it, until in 1916 the M. E. Church definitely gave it to the bishop to say. Bishop Cooke defends the change of *divers orders of ministers* to *offices* as done by the M. E. Church in 1864 on the ground that "there is no evidence in Scripture or in history that Almighty God appointed divers orders in the Christian ministry in the sense that the term 'order' is understood by theorizers on apostolical succession." It is to be noted, however, that this prayer in the other M. E. ordination services (deacons and elders) retains this expression *divers orders of ministers*, but in this (for bishops), not an *order*, but an *office*,[5] is mentioned. It may be noted also in this form that the M. E. revisers of 1916 did not transpose the *so* ("replenish him *so*" became "*so* replenish" in the previous Offices where this prayer occurs) following the Protestant Episcopal Use—but in this the old expression is unchanged.

[5] *Office* became *officer* in 1920.

The Examination of the Bishop-Elect is much the same as that for deacons and elders. Wesley directed that the questions here were to be asked by the superintendent, but omitted the direction as to his remaining seated. Bishop Cooke, however, states: "It would seem that the bishop should remain seated during this examination, the bishop-elect standing before him. This was the primitive mode." *Him that is to be consecrated* here Wesley changed to *ordained;* the Protestant Episcopal Church has it *consecrated* and so has the M. E. Church since 1864. The M. E. Church, South, yet retains *ordained.* This is another place where Wesley definitely chose *ordained* in place of *consecrated* for this service.

Throughout this examination the chief sources will be seen to be Sarum, but Bucer's directions are also numerous. The Sarum Use was the base here evidently with Bucer's questions interjected into the English parallel of 1550. We have already examined the type of questions asked, as this examination is very much like that of the former Office.

The first question has to do with the call to "this ministration"; the second with the persuasion of the "elected person" toward the Holy Scriptures (again *sufficiently* is omitted from the M. E. Ritual). The third question exacts a promise to read and study these same Scriptures. The fourth is the question as to banishing and driving away erroneous doctrine, etc. Again the M. E. revisers of 1916 demanded a defensive warfare by substituting *withstand,* and *defend the Church against,* for *banish and drive away.* It might be urged in defense of this change, however, that it is promising something that can really be performed, for to *banish and drive away* all the erroneous and strange doctrines in vogue to-day would be a large undertaking.

The next question is a promise for self-denial on the part of the bishop-elect. The next, a promise to bring the Christian virtues as much as possible into the *district* (so Wesley changed *Diocese*) of the bishop-to-be. *Within your district* was omitted from the M. E. Office in 1864, but is still in that of the M. E. Church, South.

Next, there is a promise on the part of the bishop-elect that he will be faithful in the exercise of the power of ordination. This question was first inserted in the Ordinal in 1661. "Faithfulness in performing this peculiar function of the Episcopacy, implies that the bishop is to be cautious not to lay hands suddenly on any man, nor to refuse to ordain any within his jurisdiction, who are qualified for the ministry." (Summers.) This question was primarily for the English bishops, who were much more free as to conferring orders than is our "moderate episcopacy," which must wait on Conference action and authorization before ordaining. At any rate, Wesley exacted the same promise from his superintendent as the Archbishop in the English Ordinal asks of the *electum in episcopum.*

The Methodist Episcopal Church has revised this question somewhat.

In 1916 another question was added here, exacting from the new bishop a promise to "deal justly and kindly with your brethren of the ministry." Let him that readeth understand!

The last question is that of the former Office as to showing kindness and mercy toward the poor and needy.

Now, in concluding the examination, the examining bishop arises and prays to God for the new bishop, using the same prayer as found after the examination in the previous Office.

The Veni Creator next follows. Note, however, that the silent prayer preceding the Veni in the former Office was not called for in this Office until 1916 in the Methodist Episcopal Ritual—probably a suggestion from the preceding one. The Southern Church has never seen fit to make this insertion, but follows the ancient order.

The English Ordinal called for the bishop-elect to put on *the rest of the Episcopal habit*, and to kneel. No *habit* is provided for Methodist bishops, but all kneel for this prayer.

Prayer for the Bishop-Elect.—The short exclamatory prayer and response of the people—preceding the longer prayer—has been in the Ordinal from the beginning. It was, *The Lorde be with you;* answer, *And with thy spirite*, in the 1550 Ordinal.

The longer prayer following here is very much like that in the preceding Office. The first part of it is from Bucer's Latin; the latter half from Sarum. The M. E. revisers of 1864 substituted *teachers* for its equivalent *doctors* in this prayer.

The Imposition of Hands.—In the Methodist Office the *bishop and elders*, "representing the presbytery of the Church," as Summers has it, impose hands as in the ordination of elders, "thus showing that the bishop is only the first among equals." In the English Use it is the *Archbishop and bishops*.

The formula said over the one being ordained differs somewhat in this Office from that repeated at the ordination of an elder, though the first sentence in both was originally the same, *Receive the Holy Ghost.* It is strange that the two Methodist Episcopal Churches retained this priestly expression in this Office for such a long while (until 1854 M. E. C. S.; 1864 M. E.), especially since from the Office for elders it was omitted as early as 1792.

The passage of Scripture quoted in the latter part of this formula comes from Saint Paul's Second Epistle to Timothy. It seems to relate to the *charismata*, or supernatural and miraculous gifts of the Spirit conferred by Paul upon Timothy by the laying on of his hands. Dr. Summers, however, explains that since the gifts in question are not conferred by the

imposition of *our* hands, his own Church (M. E. C. S.) did not retain that phrase, though the English Book did. So for that matter did the Sunday Service and the Methodist Episcopal Ritual until 1864. The latter Church at that date also substituted *a sound mind* for *soberness* (*sophronismou*) in this formula.

The investiture was completed in the Sarum Use by holding upon the neck of the person being ordained a Bible, and between his shoulders a key. So in the first Prayer Book the *Bible vpon his necke* was called for. At present the Bible is handed to the new bishop with an accompanying injunction as to its use. This injunction is also taken from one of Saint Paul's Pastoral Epistles. (1 Tim. iv. 13.)

In the 1550 Ordinal this last injunction was broken to allow the placing of a "pastoral staffe" in the hands of the new bishop. Then he was told, *Be to the flock of Christ*, etc. In 1661 and thereafter this ceremony is not found, but the exhortation to the new "over-pastor" remains. Dr. Summers says that this charge is like that in the former Office, "only a little more prominence is given to the exercise of discipline, the bishops being the chief rulers in the Church."

The last part of this form is very beautiful. It is based on a Scriptural allusion. The Latin *immarcescibilem gloriae coronam* became "immercessible crowne of glory" in the 1550 Ordinal; but 1661 made it "never-fading."

Communion follows, just as in the other Offices in the Ordinal. Not until 1916 did the M. E. Church strike out the direction calling for Communion in this Office. The M. E. Church, South, got rid of the demand for it in 1858.

The Final Prayers or Collects are similar to those ending the Office preceding this one. These come after Communion, and indeed were the Collects at its close. The first one of these is very much like the Collect found in this place in the preceding service. It is a prayer addressed to the Father for a blessing upon the new bishop. Its source we find in Sarum. It is to be noted that although the first part of this prayer is similar to that in the Office for Elders, yet the latter half is different, looking as it does to the administrative as well as the spiritual function of the bishop. The M. E. Church since 1864 has inserted a line here emphasizing this administrative function. The prayer ends with a splendid allusion to the passage from Saint Paul's Second Epistle to Timothy regarding the "crown of righteousness" laid up by the righteous Judge; and prays that this may be the lot of the new bishop.

The Methodist Episcopal Church has somewhat abridged this prayer recently, but the sense has not been altered thereby. There has been no revision of it by the M. E. Church, South.

The Collect, " Prevent Us, O Lord," occurs just before the benediction in this Office as in the other two already studied. Its language and meaning have been observed in the Office for the ordination of deacons.

The Benediction is that of the Communion—it here, as in the rest of the Ordinal, concludes the service. (See Communion Office for its interpretation.)

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